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PROBLEMS AND PRINCIPLES IN THE TEXTUAL CRITICISM OF THE SEPTUAGINT

by

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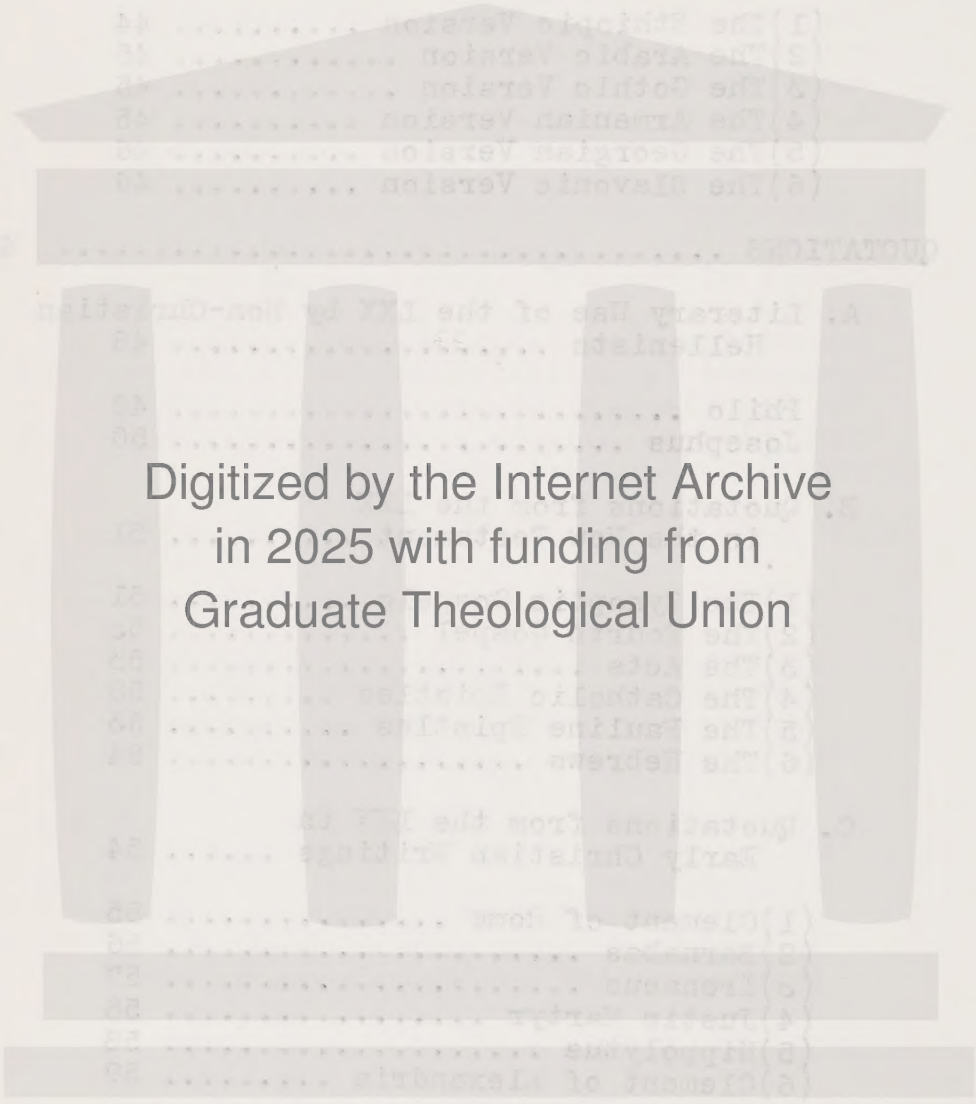

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I. A BRIEF HISTORY OF THE TEXTUAL CRITICISM OF THE SEPTUAGINT.

The legend[1] that when the work of the seventy-two had been accomplished, the Jews of Alexandria were bidden to invoke curses, after their manner, upon any who should dare to add to the version or take from it, or alter it in other ways, implies an early deterioration of the text of the Greek Pentateuch, which the Pseudo-Aristeas desired to check. It is certain that textual corruption began before the Christian era, for there are traces of it in the writings of Philo, which can not be due to blunders in Philo's own text. For instance, in Quis rerum div. heres. 56, i, 512, Philo quotes Genesis xv. 15 in the form now universal in mss of the LXX. (μετ' εἰρήνης ταφεῖς ἐν γήρει καλῷ), adding the comment: οὐκοῦν . . . . τὸ τέλειον γένος . . . . εἰρήνη καὶ ἐλευθερίᾳ βεβαιοτάτῃ ἐντρεφόμενον κτλ. It may be added that double renderings already appear in Philo, e.g. in citing Deut. xix. 14, his mss give οἱ πατέρες σου (B) in De Posterit. Caini, 25. i, 241, but οἱ πρότεροι (A) in De Justitia 3, ii, 369.

Justin charges his Jewish contemporaries with the deliberate excision of numerous passages in the LXX which were favorable to thier Christian antagonists (Dial. 71 πολλὰς γραφὰς τελεον περιειλον ἀπὸ τῶν ἐξηφήσεων τῶν

γεγενημένων ὑπο τῶν παρὰ Πτολεμαίῳ γεγενημένων πρεσβυτερων). The charge, though made in good faith, seems to have rested on a natural distrust of the Jews, who in Justin's time were active and bitter opponents of the Church.

It is equally improbable that the Greek Old Testament was purposely interpolated by Christians, or that, if they attempted this, the existing text has been affected by it to any appreciable extent. A few traces may be found of the accidental influence of N.T. citations, e.g. the interpolation in Ps. xiii. 3, and perhaps also the reading σῶμα in Ps. xxxix.; but apart from these, the Septuagint, during the first two centuries after Christ, suffered little from Christian hands beyond errors of transcription.

However, accidental corruptions and variations of reading and rendering grew rapidly, and in the third century we find Origen complaining of the uncertainty of the Biblical text (δηλονότι πολλὴ γέγονεν ἡ τῶν ἀντιγράφων διαφορά, εἴτε ἀπὸ ῥαθυμίας τινῶν γραφέων εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς τῆς διορθώσεως τῶν γραφομένων εἴτε καὶ ἀπὸ τῶν τὰ ἑαυτοῖς δοκοῦντα ἐν τῇ διορθώσει προστιθέντων ἢ ἀφαιροῦντων).[2] Besides intentional changes he noticed (1) double renderings: Hom. in I Regn., i. 4 "non me latet . . . . quod in aliquibus exemplaribus habetur erat vir quidam (ἄνθρωπός τις ἦν, Codd. M, 44, etc.), sed in his exemplaribus quae emendatiora probavimus ita habetur, erat

vir unus (A, ἐγένετο ἄνθρωπος εἷς)"; (2) transpositions: on Jer. xlvii. 4 he has the note ἡ τῶν ο' ἔν τισι ῥόποις μεταθεῖσα ὥστε τὰ πρῶτα ὕστερα καὶ τὰ ὕστερα πρῶτα γενέσθαι; (3) errors of transcription: in Jer. xv. 10, where his copies read, ὠφέλησα, ὠφέλησεν, he maintains that this rendering is a γραφικὸν ἁμάρτημα for ὠφείλησα ὠφείλησεν.

In these criticisms Origen makes no distinction between textual errors and translation errors. His only criterion of error was divergence from the official Hebrew, and he assumed that all divergences were textual only, the translation having been originally exact. At any rate he saw the necessity of providing the Church with materials for ascertaining the true text and meaning of the original. His method is described in his letter to Africanus (c. A. D. 240), and more fully in his commentary on Matthew (c. A.D. 245).

Orig. ad Afric. 5: καὶ ταῦτα δέ φημι οὐχὶ ὄκνῳ τοῦ ἐπευνᾶν καὶ τὰς κατὰ Ἰουδαίους γραφὰς καὶ πόσας τὰς ἡμετέρας ταῖς ἐκείνων συγκρίνειν καὶ ὁρᾶν τὰς ἐν αὐταῖς διαφοράς, εἰ μὴ φορτικὸν γοῦν εἰπεῖν, ἐπὶ πολὺ τοῦτο (ὅση δύναμις) πεποιήκαμεν, γυμνάζοντες αὐτῶν τὸν νοῦν ἐν πόσαις ταῖς ἐκδόσεσι καὶ ταῖς διαφοραῖς αὐτῶν μετὰ τοῦ πόσῳ μᾶλλον ἀσκεῖν τὴν ἑρμηνείαν τῶν ἑβδομήκοντα . . . . . ἀσκοῦμεν δὲ μὴ ἀγνοεῖν καὶ τφς παρ' ἐκείνοις, ἵνα πρὸς Ἰουδαίους διαλεγόμενοι μὴ προσφέρωμεν αὐταῖς τὰ μὴ κείμενα ἐν ταῖς ἀντιγράφοις αὐτῶν, καὶ ἵνα συγχρησώμεθα τοῖς

φερομένοις παρ' ἐκείνοις, εἰ καὶ ἐν τοῖς ἡμετέροις οὐ κεῖται βιβλίοις. In Matt. xv. 14: τὴν μὲν οὖν ἐν ταῖς ἀντιγράφοις τῆς παλαιᾶς διαθήκης διαφωνίαν, θεοῦ διδόντος, εὕρομεν ἰάσασθαι, κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσιν· τῶν γὰρ ἀμφιβαλλομένων παρὰ τοῖς ο' διὰ τὴν τῶν ἀντιγράφων διαφωνίαν, τὴν κρίσιν ποιησάμενοι ἀπὸ τῶν λοιπῶν ἐκδόσεων, τὸ συνᾴδον ἐκείναις ἐφυλάξαμεν· καὶ τινα μὲν ὠβελίσαμεν ἐν τῷ Ἑβραικῷ μὴ κείμενα, οὐ τολμῶντες αὐτὰ μάντη περιελεῖν, τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν· ἵνα δῆλον ᾖ ὅτι μὴ κείμενα παρὰ τοῖς ο' ἐκ τῶν λοιπῶν ἐκδόσεων συμφώνως τῷ Ἑβραικῷ προσεθήκαμεν, καὶ ὁ μὲν βουλόμενος προῆται αὐτά· ᾧ δὲ προσκόπτει τὸ τοιοῦτον, ὅ βούλεται περὶ τῆς παραδοχῆς αὐτῶν ἢ μὴ ποιήσῃ.[3]

But the remedies which were adopted by Origen, and later by Hesychius and Lucian, unfortunately increased the disease. Perhaps the greatest contribution to the textual criticism of the LXX in modern times is that of Paul Anton de Lagarde (1827 - 1891). He directly attacked the problem of reaching a pure text of the Septuagint. For the recovery of the genuine text, he laid down the following canons in his Anmerkungen zur Griechischen Übersetzung der Proverbien (1863):[4]

1. The mss of the Greek translation of the Old Testament are all either immediately or mediately the result of an eclectic process; it follows that he who aims at recovering the original text must follow an

eclectic method likewise. His only standard will be his knowledge of the style of the individual translator. His chief aid will be the faculty possessed by him of referring the readings which come before him to their Semitic original, or else of recognizing them as corruptions originating in the Greek.

2. If a verse or part of a verse appears in both a free and a slavishly literal translation, the former is to be counted the genuine rendering.

3. If two readings co-exist, of which one expresses the Masoretic text, while the other can only be explained from a text deviating from it, the latter is to be regarded as the original.

In the preface to his Lucianic Septuagint, published twenty years later, three principles are asserted:

1. A critical text of the Greek Old Testament can not be based on the authority of any one ms or without regard to the grouping of mss. 2. The restoration of the text common to any one family must not be regarded as more than a step forward in the right direction. 3. Even a critical text, when reached by these or other means, will not be free from the element of uncertainty.

These principles do not form a complete and coherent code of critical canons; nevertheless they are fruitful in themselves, and mark an important step in the

progress of LXX textual criticism.

Another very important step towards the recovery of the earliest form of the Old Testament in Greek was made when H. B. Swete (1835 - 1917) produced his accurate edition of the text of the Codex Vaticanus (B). His text is retained by Brooke and McLean as the basis of the larger Cambridge Septuagint. The work of these two editors has been to present a well-chosen and sufficiently full collection of textual material to make possible a future construction of a scientific text.

In the meantime Germany has been working on the Septuagint, and Alfred Rahlfs may be said to have devoted his life to the study of it and to the collection of textual material. With less reserve than the editors of the larger Cambridge Septuagint he has begun to construct a text out of existing materials. His edition of Genesis appeared in 1926, and in 1931 a further part of his work, the Psalms together with the Odes, was published. In his study of the Psalms Rahlfs finds three ancient types of text. (1) That of Lower Egypt, which is represented by B, ℵ, and by the Bohairic Version. (2) That of Upper Egypt. The chief authority is the Sahidic version. Fortunately the Upper Egyptian text has also Greek representatives, such as the fragments of U which Swete cites for Pss. x(xi).2- xviii(xix).6 inclusive, and xx(xxi). 14b- xxxiv(xxxv).6. This recension has been described

is intended in the larger Cambridge Septuagint, but there is a great gain through it in knowledge of documents. A careful and patient investigation of its critical apparatus will eventually lead to the reconstruction of the text which shall approach nearer to the original Septuagint than the text of B. However, in any reconstruction we must of course start from all that we know of the history and transmission of the Version; consequently we shall deal briefly with the origin of the Septuagint and its recensions in the next chapter.

II. THE SEPTUAGINT AND ITS RECENSIONS.

The story of the origin of the Septuagint is recorded at great length in the document known as the Letter of Aristeas,[6] a work purporting to be written in the reign of Ptolemy Philadelphus (283 - 247 B.C.), but actually much later. The story as there told has many features which are obviously legendary, but its main outline is supported by such subsidiary evidence as is available. There is no reason to doubt that the translation of the Law into Greek was made at Alexandria in the reign of Philadelphus. The Law was first translated, and the other books followed gradually over a considerable period of years, and were the work of different translators. It is certain that most, if not all, of the books included in the Hebrew Canon had been translated into Greek before the beginning of the Christian era.

When the Septuagint translation was completed, it became at once the Bible of the Greek-speaking Jews, and circulated in Palestine and Asia as well as in Egypt, the home of its birth. Later the Christian Church adopted it as its own Book of the Old Covenant, and looked to it as its Bible long before it had come to realize that its own writings would take a place beside it as equally sacred Scripture.

This appropriation of the Septuagint by the Christian Church was the main reason that the Jews cast it off. When the Christians in controversy pressed them with quotations from the Prophets, of which the fulfilment had been found in Jesus Christ, the Jews took refuge in a denial of the accuracy of the LXX translation. In the second century A.D. this repudiation took form in the production of rival versions. The Hebrew text had been fixed, and what was now needed was a faithful translation of this into Greek for the use of Greek-speaking Jews.

The production of such a translation was the work of Aquila. His version is an exceedingly bald and literal rendering of the Hebrew, adhering to the original so closely as to lose most of the Greek idiom, and often falling into obscurity. Aquila is said to have been a disciple of the celebrated Rabbi Akiba, the chief and leader of the extreme anti-Christian Jews at the end of the first century, and his version (c. 150 A.D.) became the official Greek translation of the Scriptures in use among the non-Christian Jews.

Later in the same century another translation was made by Theodotion, an Ebionite Christian and native of Ephesus. Theodotion's translation resembled Aquila's in being based upon the authorized Jewish text of the Old Testament (though he retained the apocryphal additions

to the Book of Daniel), but was exactly contrary in its treatment of it. It was very free in its rendering of the original, and there is some evidence that it was based on an earlier translation, since quotations in the New Testament and in some of the early Fathers often agree with it. It was received coldly by the Jews, but it obtained much popularity among Christians, and exercised a considerable influence upon the subsequent history of the Septuagint, especially in the case of the Books of Daniel and Job. Theodotion's version of Daniel was so much preferred to that of the LXX itself that the original Septuagint version has come down to us only in one single copy written in the ninth century. In the case of Job, the LXX did not contain many passages (about one-sixth of the whole book) which appear in the received or Masoretic text of the Hebrew; and these were supplied in the LXX from the version of Theodotion.

One other Greek version of the Old Testament remains to be mentioned, that of Symmachus, which was made about the year 200. The special feature of this translation is the literary skill and taste with which the Hebrew phrases of the original are rendered into good and idiomatic Greek. In this respect Symmachus approaches nearer than any of his rivals to the modern conception of a translator's duty, but he had less influence than any of them on the history of the Greek Bible.

None of these three versions now exists in its entirety, or as a continuous text at all. Our knowledge of them is chiefly due to the work of the great scholar Origen, namely in his Hexapla.

According to a well-known passage of Jerome,[7] three main recensions of the Septuagint prevailed in antiquity, that of Hesychius in Egypt, that of Lucian in Asia Minor and Constantinople, that of Origen in Palestine. Origen maintained that Christians must be taught frankly the divergences between the LXX and the current Hebrew text, and the superiority of Aquila and the other later versions in so far as they were more faithful to the original, and that it was injurious to the Church herself to withhold from her anything in the Hebrew Bible which the LXX did not represent. Acting under these convictions Origen's first step was to collect all existing Greek versions of the Old Testament. He then proceeded to transcribe the versions in parallel columns, and to indicate in the column devoted to the Septuagint the relation in which the old Alexandrian version stood to the current Hebrew Text. The first column contained the Hebrew; the second, the Hebrew in Greek letters; the third, Aquila, as nearest the Hebrew; the fourth, Symmachus, regarded as a revised Aquila; the fifth, the Septuagint; the sixth, Theodotion.

The Hebrew text of the Hexapla was that which was current among Origen's Jewish teachers in the third

century, and which he took to be truly representative of the original. In regard to Aquila, Symmachus, and Theodotion, Origen's work was limited to transcription. But the fifth column, which contained the Hexaplaric LXX, called for the full exercise of his critical powers. He first assumed (1) the purity of the Hebrew text, and (2) the corruption of the κοινή where it departed from the Hebrew.[3] Now the problem before him was to restore the LXX to its original purity, and this was done in a comparatively simple manner. (1) Differences of order were met by transposition, the Greek order making way for the Hebrew. (2) Corruptions in the κοινή, real or supposed, were tacitly corrected in the Hexapla, whether from better mss of the LXX, or from the renderings of other translators, or, in the case of proper names, by a simple adaptation of the Alexandrian Greek form to that which was found in the current Hebrew. (3) The additions and omissions in the LXX presented greater difficulty. Origen was unwilling to remove the former, for they belonged to the version which the Church had sanctioned, and which many Christians regarded as inspired Scripture; but he was equally unwilling to leave them without some mark of editorial disapprobation. Omissions were readily supplied from one of the other versions, namely Aquila or Theodotion; but the new matter interpolated into the LXX needed to be carefully distinguished from the genuine work of

the Alexandrian translators.

The Hexapla was completed by A.D. 240 or 245; the Tetrapla, which was a copy of the last four columns of the Hexapla, perhaps during Origen's last years at Tyre. The originals were long preserved at Caesarea in Palestine, where they weredeposited in the library of Pamphilus. There they were studied by Jerome in the fourth century. But in 638 Caesarea fell into the hands of the Saracens, and from that time the Library was heard of no more.

The Hexapla as a whole was too vast to be copied, and copies even of particular books were rarely attempted, but there was nothing to hinder from the separate publication of the fifth column, which contained the revised Septuagint. This task was undertaken by Pamphilus and his friend Eusebius, and the result was the wide circulation of the Hexaplaric Septuagint in Palestine during the fourth century. It was thus detached from the Hebrew text and the other Greek versions, but retained, more or less exactly, the corrections and additions adopted by Origen with the accompanying Hexaplaric signs. The separate publication of the Hexaplaric Septuagint was undertaken in absolute good faith, and yet it was impossible for Pamphilus and Eusebius to foresee that the actual result of their labors would be to create a recension of the LXX which was a mischievous mixture of

the Alexandrian version with the versions of Aquila and Theodotion.

While the Hexaplaric Septuagint was being copied at Caesarea for the use of Palestine, Hesychius was engaged in correcting the common Egyptian text. The author of the Egyptian revision was probably the martyr Bishop who is mentioned by Eusebius in connection with Phileas Bishop of Thmuis, Pachymius, and Theodorus.[9] He seems to have made a careful revision of the Egyptian texts of his day, with attention to grammatical and literary detail, but no extensive alteration, and with little notice of the Origenian text, or of the Hebrew. His version may thus best represent the text as current in Egypt before Origen's day, but its characteristics are faintly marked so that though many mss may preserve a more or less Hesychian text, yet it is hard to recognize with certainty. The Hesychian text continued in use mainly in Alexandria and Egypt.

Meanwhile the rising school of Antioch was not inactive in the field of Biblical revision. An Antiochian recension of the κοινή had in Jerome's time come to be known by the name of its supposed author, the martyr Lucian. One of his principles in revision was to insert as much as possible from divergent readings, harmonizing or fusing them together. If we may believe certain later writers,[10] his revision of the LXX was on a great scale,

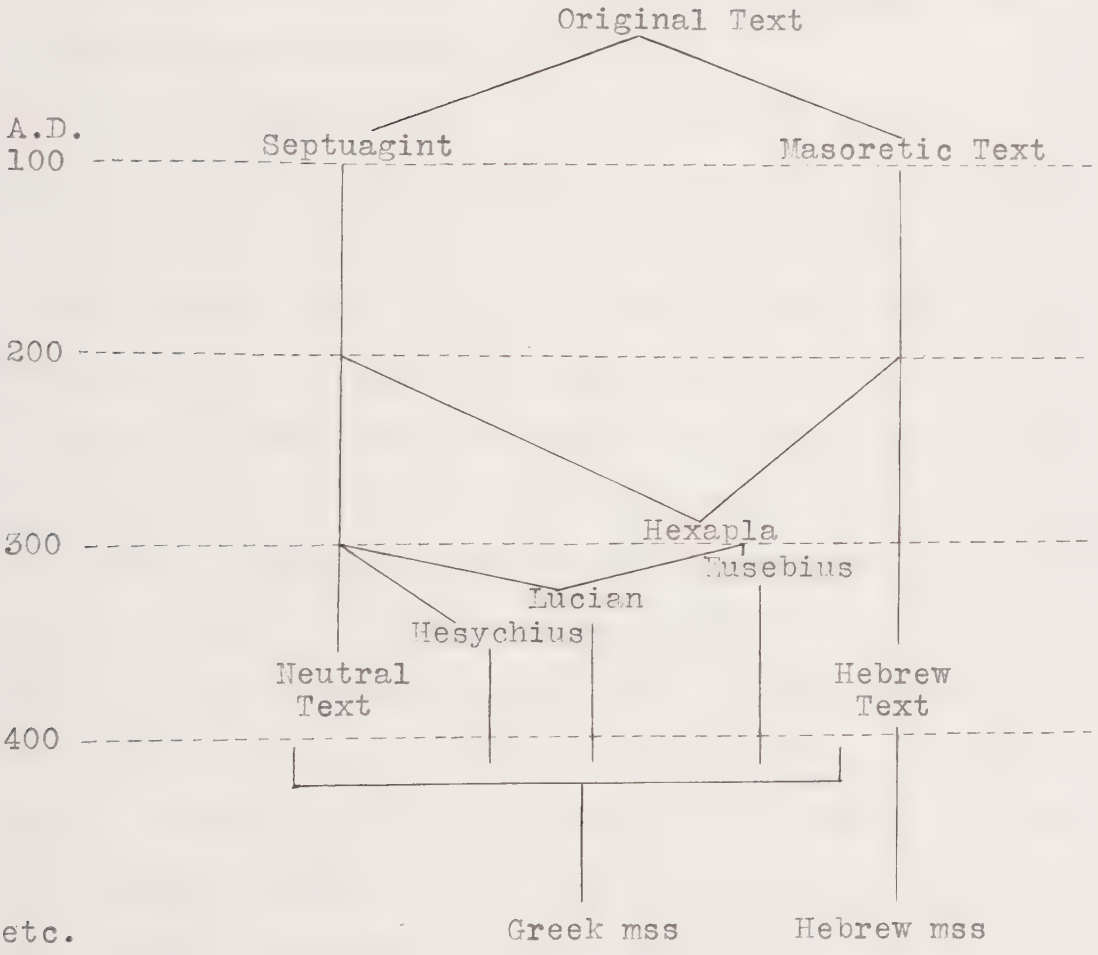
and equivalent to a new version of the Hebrew Bible; Pseudo-Athanasius goes so far as to call it the ἑβδόμη ἑρμηνεία, placing it on a level with the Greek versions of the Hexapla. But Jerome's[11] identification of the Lucianic recension with the κοινή presents quite another view of its character and one which is probably nearer to the truth. It was without doubt an attempt to revise the κοινή in accordance with the principles of criticism which were accepted at Antioch.

The name of Lucian was enough to guarantee the general acceptance of the work, and a revision which emanated from Antioch would naturally take root in the soil of the Greek East. Thus in all dioceses which felt the influences of Antioch, the Lucianic LXX furnished during the fourth and fifth cneturies the prevalent text of the Greek Old Testament.

The result of these multiplied labors of Christian scholars upon the text of the Septuagint was not altogether satisfactory. Before the time of Jerome much of the original text of the Alexandrian Bible had disappeared. Men read their Old Testament in the recension of Lucian, if they lived in North Syria, Asia Minor, or Greece; in that of Hesychius, if they belonged to the Delta or the valley of the Nile; in Origen's Hexaplaric edition, if they were residents at Jerusalem or Caesarea. This was the reason that Jerome complained that the

Christian world was divided between three opposing texts.

[The LXX, M.T., and LXX Recensions][12]



III. MANUSCRIPTS OF THE SEPTUAGINT.

The materials for the textual criticism of the Septuagint are of three kinds: Greek manuscripts, versions, and citations. "The first business of the critic of the LXX is to review the documentary evidence which is available for his use."[13]

Manuscripts of the LXX, whether uncial or cursive, rarely contain the whole of the Greek Old Testament. There are of course some notable exceptions to the general rule, namely A, B, C, S = ℵ, p(106), s(131), 64, 68, 122; and the number of these exceptions may be increased by adding mss which have been broken up into two or more separate codices, for example, G, (N plus V). But most of the copies seem never to have included more than a particular book, such as Genesis, or the Psalms, or a particular group of books such as the Pentateuch or the Octateuch, the Historical Books (1 Regn. - 2 Esdr., Esth., Judith, Tobit), the three or five books ascribed to Solomon, the Minor Prophets, the Major Prophets or the Prophets complete. Larger combinations are also found, e.g. Genesis - Tobit, the Poetical Books as a whole, or the Poetical Books with the Prophets.

In reference to the date of their execution, the uncial mss of the LXX range from the third century to the tenth, and the cursives from the ninth to the

sixteenth.

A. UNCIAL MSS.

The following table of the uncial mss is given by Swete in his Introduction to the Old Testament in Greek, and is here copied for the sake of convenience:[14]

Symbols.	Name of codex.	Century.	Present locality.
A	Alexandrinus	v	London
B	Vaticanus	iv	Rome
C	Ephraemi	v	Paris
D	Cottonianus	v	London
E	Bodleianus	ix-x	Oxford
F	Ambrosianus	v	Milan
G	Sarravianus	v	Leyden, Paris, Leningrad.
H	Petropolitanus	vi	Leningrad
I	Bodleianus	ix	Oxford
K	Lipsiensis	vii	Leipzig
L	Vindobonensis	v-vi	Vienna
M	Cislinianus	vii	Paris
N	Basilianus	viii-ix	Rome
O	Dublinensis	vi	Dublin
Q	Marchalianus	vi	Rome
R	Veronensis	vi	Verona
S (ℵ)	Sinaiticus	iv	Leipzig, London.
T	Turicensis	vii	Zurich
U	Londinensis	vii	London
V	Venetus	viii-ix	Venice
W	Parisiensis	ix	Paris
X	Vaticanus	ix	Rome
Y	Taurinensis	ix	Turin
Z^{a-e}	Fragmenta Tischendorfiana		
Γ	Cryptoferratensis	viii-ix	Grotta ferrata
Δ	Bodleianus	iv-v	Oxford
Π	Petropolitanus	viii-ix	Leningrad
Θ	Washington Codex	v	Washington

(1) Complete Bible.[15]

A (Codex Alexandrinus). The O.T. is defective

in the following places: Gen. xiv.14- 17, xv.1- 5, 16- 19, xvi.6- 9; 1 Regn.xii.20- xiv.9; Ps. xlix.19- lxxix.10. Slighter defects, due to the tearing of leaves, occur in Gen. i.20-25, 29- ii.3; Lev. viii. 6,7,16; Sirach 1.21, 22, li. 5. There are numerous and lengthy erasures, over which a corrector has written the text which he preferred. The earliest corrector A^1 was contemporary with the scribe or nearly so; the second corrector A^a may have lived a century later; a third and still later hand A^b has also been at work.

B (Codex Vaticanus). The O.T. has lost its first 31 leaves, the original hand beginning at Gen. xlvi. 28(with the words πόλιν εἰς γῆν Ῥαμεσσή). Through the tearing of fol. 178, 2 Regn. ii. 5- 7, 10- 13, has also disappeared, and the loss of 10 leaves after fol. 348 involves a lacuna which extends from Ps. cv.(cvi.) 27 to Ps. cxxxvii.(cxxxviii.) 6^b. The longer gaps have been filled by a recent hand. The ms has been corrected more than once. Besides the scribe or contemporary diorthotes (B^1), we may mention an early corrector denoted as B^a, and a later instaurator, who has gone over the whole text, spoiling its original beauty, and preserving oftentimes the corrections of B^a instead of the original text. More will be said in connection with the method of textual criticism later on.

C (Codex Ephraemi). A folio consisting at

present of 209 leaves, of which 64 contain portions of the O.T. The fragments are as follows: Prov. i. 2 ωοῆσαι ii. 8, xv. 29 κρείσσων - xvii. 1, xviii. 11 ἡ δὲ δοξα - xix. 23, xxii. 17 τὴν δὲ σήν - xxiii. 25, xxiv. 22ə ὥστε ἄρρωτα - 56 ἡ γῆ, xxvi. 23 χείλη λεῖα - xxviii. 2, xxix. 48 - end of book; Eccl. i. 2 ματαιότης - 14, ii. 18 ὑπὸ τὸν ἥλιον - end of book; Cant. i. 3 - iii. 9 Σαλωμών, Job ii. 12 ῥήξαντες - iv. 12 ἐν λόγοις σου, v. 17 σὺ δὲ γνῶθι - vii. 7, x. 9 - xii. 2 ἄνθρωποι, xiii. 18 οἶδα ἐγώ - xviii. 9 παγίδες, xix. 27 ἃ ὁ ὀφθαλμός - xxii. 14 ωεφέλη, xxiv. 7 γυμνοὺς πολλοὺς - xxx. 1 ἐν μέρει, xxxi. 6 - xxxv. 15 ὀργὴν αὐτοῦ, xxxvii. 5 - xxxviii. 17 θανάτου, xl. 20 περιθήσεις - end of book; Sap. viii. 5 ἐργαζόμενος - xii. 10 τόπον μετανοίας, xiv. 19 - xvii. 18 εὐμελὴς, xviii. 24 ἐπὶ γάρ - end of book; Sir. prol. 1 - vii. 14 πρεσβυτέρων, viii. 15 αὐτὸς γάρ - xi. 17 εὐσεβέσιν, xii. 16 καὶ ἐὰν - xvi. 1 ἀχρήστων, xvii. 12 - xx. 5 σοφὸς, xxi. 12 - xxii. 19, xxvii. 19 - xxviii. 25 σταθμόν, xxx. 8 - xxxiv. 22 οὐ μή σοι, xxx. 25 - xxxi. 6, xxxii. 22 καὶ ὁ κύριος - xxxiii. 13 Ἰακώβ, xxxvii. 11 - xxxviii. 15, xxxix. 7 - xliv. 27 ἀφικώμεθα, xlv. 24 ἵωα αὐτῷ - xlvii. 24 Ῥοβοάμ, xlviii. 11 - xlix. 12 Ἰησοῦς υἱός. The distribution of the leaves is Proverbs 6, Ecclesiastes 8, Cant. 1, Job 19, Wisdom 7, Sirach 23.

S (א) Codex Sinaiticus. The remains of this

great uncial Bible contain the follwing portions of the O.T.: Gen. xxiii. 19 αὕτη - xxiv. 4 πορεύσῃ, xxiv. 5 εἰς τὴν γῆν - 8, 9 ῥήματος - 14 παιδίσκην, 17 καὶ εἶπεν - 19 ἕως ἄν, 25 αὐτῷ - 27 τήν, 30 ἄνθρωπον - 33 λαλῆσαι, 36 αὐτῷ - 41 ἐκ τῆς, 41 ὁρκισμοῦ - 46 ἀφ'; Num. v. 26 αὐτῆς - 30 ποιήσει, vi. 5 ἅγιος - 6 τετελευτηκυῖα, 11 κεφαλήν - 12 αἱ, 17 κανῷ - 18 μαρτυρίου, 22, 23, 27 Κύριος, vii. 4 Μωυσῆν - 5 Λευείταις, 12 Ναασσών - 13 ἕν, 15 ἕνα - 20 θυμιάματος, 1 Par. ix. 27τὸ πρωΐ - xix. 17, 2 Esdr. ix. 9 Κύριος - end of book; Psalms - Sirach; Esther; Tobit; Judith; Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; Isaiah, Jeremiah, Lam. i. 1 - ii. 20; 1 and 4 Maccabees.

Tischendorf detected traces of five stages in the correction of the ms, which he represented by the symbols $\aleph^{a}$, $\aleph^{c.a}$, $\aleph^{c.b}$, $\aleph^{c.c}$, $\aleph^{d}$. The first symbol covers the work of the diorthotes and other nearly contemporary corrector; $\aleph^{ca}$, $\aleph^{c.b}$, $\aleph^{c.c}$ are three seventh century hands, of which the last appears chiefly in the Book of Job, while the latter $\aleph^{d}$ has occupied itself with retracing faded writing in the Prophets.

N (Codex Basiliano-Vaticanus)
V (Codex Venetus).

These two codices originally formed portions of a complete copy of the Greek O.T. [so treated by Brooke and McLean] The Vatican portion now contains Lev. xiii. 59 -

Num. xxi. 34, Num. xxii. 19 - Deut. xxviii. 40, Deut. xxx. 16 - Jud. xiv. 16, Jud. xviii. 2 - 1 Regn. xvii. 12, 1 Regn. xvii. 31 - 3 Regn. viii. 8, 3 Regn. xi. 17 - end of 2 Paralip., 2 Esdr. v. 10 - xvii. 3, Esther. The Venice ms has Job xxx. 8 to end, Prov., Eccl., Cant., Sap., Sirach, the Minor Prophets (in the order Hos., Amos, Joel, Ob., Jon., Micah, Nah., Hab., Zeph., Hag., Zech., Mal.), Isaiah, Jer., Bar., Lam., Ezek., Daniel, Tobit, Judith, 1 - 4 Mac.

(2) Octateuch and Historical Books.

D (Codex Cottonianus). The existing remains at the British Museum, consisting only of 150 mutilated fragments, though collected with the most scrupulous care.

E (Codex Bodleianus). This volume contains the following fragments of Genesis: i. 1 - xiv. 6, xviii. 18 εἶπεν δὲ αὐ(τοῖς). Another leaf, now at the Cambridge University Library, contains xlii. 18 (αὐ)τοῖς τῇ ἡμέρᾳ - xliv. 13 τὸν ἕνα καὶ, but the verso, to which xlii. 31 - xliv. 13 belongs, is written in contemporary minuscules. It is now known that this text is carried on by more than one cursive ms. The St. Petersburg cod. lxii begins where the Cambridge fragment leaves off (at Gen. xliv. 13 Βενια-

μίν· ἐγὼ μὲν γάρ), and proceeds, with some lacunae, as far as 3 Regn. xvi. 28 (τὰ λοιπὰ τῶν συμπλοκῶν). The largest lacunae (Jos. xxiv. 27 - Ruth, inclusive) is supplied by the British Museum ms Add. 20002, which once belonged to the same codex as E the Cambridge fragment, and St. Petersburg cod. lxii.

F (Codex Ambrosianus). The remains of this important Codex consist of the following fragments of the Octateuch: Gen. xxi. 15 (ἀλλοτρί)αι - 37 ἠραύνησας, xlii. 14 ὅτι κατάσκοποι - 21 εἰσηκούσμεν αὐτοῦ, 18 ἐταράχθησαν - xlvi. 6 τὴν κτῆσιν, xlvii. 16 εἰ ἐκλέλοιπεν - xlviii. 3 ὁ θεός μοι ὤφθη, xlviii. 21 τῶν πατέρων - li. 14 οἱ ἀδελφοί, Exod. i. 10 γῆς - xii. 19 τῷ (Φαραώ), xii. 31 οἱ υἱοῦ - xxx. 29 ὁ ἀπτ. αὐτῶν, xxxi. 18 ἐν τῷ ὄρει - xxxii. 6 θυσ(ίαν), xxxii. 13 (πολυπλη)θυνῶ - xxxvi. 3 προσ(εδέχοντο), xxxvii. 10 αἱ βάσεις - end of book. Lev. i. 1 - ix. 18 κύκλῳ, x. 14 (ἀφαιρέμα)τος - end of book. Num. (without lacuna). Deut. i. 1 - xxviii. 63 ηὐφράν(θη), xxix. 14 καὶ τὴν ἀρὰν - end of books. Jos. i. 1 - ii. 9 ἐφ' (ἡ)μᾶς, ii. 15 αὐτῆς ἐν τῷ τ(ε)ίχει - iv. 5 ἔμπροσθεν, iv. 10 (συ)νετέλεσεν - v. 1 Ἰορδάνην, v. 7 Ἰησοῦς - vi. 23 ἀδελφοὺς αὐτῆς, vii. 1 Ζαμβρί - ix. 27 τῆς σήμερον ἡμ(έρας), x. 37 ἦν ἐν αὐτῇ - xii. 12 Βασ. Ἐγλών.

G (Codex Colberto-Sarravianus). Of this codex Leyden possesses 130 leaves and Paris 22, while one leaf

has strayed to Leningrad. When brought together the surviving leaves contain the following portions of the Octateach: Gen. xxxi. 53 αὐτῶν - xxxvi. 18 θυγατρὸς Ἀνά. Exod. xxxvi. 8 - 29, xxxvii. 3 ὀφαντοῦ - 6, xxxviii. 1 - 18, xxxix. 1 (κατ)ειργάσθη - 11, 16 σκεύη - 19, xl. 2 ἐκεῖ τὴν κιβωτὸν to end of book, Lev. i. 1 - iv. 26 ἐξ-(ε)ιλάσεται περί, iv. 27 λαοῦ τῆς γῆς - xiii. 17 καὶ ἰδοὺ, xiii. 49 ἱματίῳ - xiv. 6 λήμψεται αὐτὸ καὶ, xiv. 33 - 49 ἀφαγνί(σαι), xv. 24 κοιμηθῇ - xvii. 10 προσ(ηλύτων), xviii. 28 (ἔ)θνεσιν - xix. 36 στάθμια δίκαια καὶ, xxiv. 9 καὶ τοῖς υἱοῖς - xxvii. 16 ἄνθρωποσ τῷ. Num. i. 1 - vii. 85 τῶν σκευῶν, xi. 18 τίς ψωμιεῖ - xviii. 2 φυλήν, xviii. 30 ἐρεῖς - xx. 22 παρεγένοντο οἱ, xxv. 2 αὐτῶν καὶ - xxvi. 3 xxix. 12 ἑορτάσετε - 33 σύγκρισιν, 34 καὶ χ(ε)ίμαρ(ρ)ον- end of book. Deut. iv. 11 (κορ)δίας; τοῦ οὐρανοῦ - 26 ἐκεῖ κλη(ρονομῆσαι), vii. 13 τὸν σῖτον - xvii. 14 κατα-κληρονομή(σης), xviii. 8 - xiv. 4 τὸν πλη(σίον), xxviii. 12 (ἔθνε)σιν - xxxi. 11. Jos. ix. 33 (ἐκλέξη)ται - xix. 23 αὕτη ἡ κληρονομία. Jud. ix. 48 αὐτὸς καὶ πᾶς - x. 6 Ἀσσαρὰθ καὶ σὺν ταῖς,xv. 3 (Σαμ)ψών - xviii. 16 οἱ ἐκ τῶν υἱῶν, xix. 25 αὐτῇ ὅλην - xxi. 12 τετρακοσίοις.

In one respect this codex holds an unique position among uncial mss of the Octateuch. It exhibits an Origenic text which retains many of the Hexaplaric signs. Besides the asterisk (※) and various forms of the obelus (÷,÷,÷,÷, and in the margin,--), the metobelus

frequently occurs (⁚,⁘,⁖,⁙). The importance of Cod. Sarravianus as a guide in the recovery of the Hexaplaric text has been recognized; and it is very fortunate that we now possess a complete and admirable photograph of the remains of this great ms.

H (Codex Petropolitanus). The fragments contain a large part of the Septuagint text of Numbers: chs. i. 1- 30, 40- li. 14, ii. 30- iii. 26, v. 13- 23, vi. 6- vii. 7, vii. 41- 78, viii. 2- 16, xi. 3- xiii. 11, xiii. 28- xiv. 34, xv. 3- 20, 22- 28, 32- xvi. 31, xvi. 44- xviii. 4, xviii. 15- 26, xxi. 15- 22, xxii. 30- 41, xxiii. 12- 27, xxvi. 54- xxvii. 15, xxviii. 7- xxix. 36, xxx. 9- xxxi. 48, xxxii. 7- xxxiv. 17, xxxvi. 1- end of book.

K (Fragmenta Lipsiensia). Twenty-two leaves discovered by Tischendorf in 1844, of which seventeen contain under Arabic writing of the ninth century fragments of Numbers, Deuteronomy, Joshua, and Judges. (Nu. v. 17- 18, 24- 25; vii. 18-19, 30- 31, 35- 36, 37- 40, 42- 43, 46, 47; xv. 11- 17, 19- 24; xxvii. 1- xxviii. 5, xxviii. 10- xxix. 2, xxv. 19- 22, 28- 31. Deut. ii. 8-10, 15- 19, ix. 1- 10, xviii. 21- xix. 1, xix. 6- 9; xxi. 8- 12, 17- 19. Jos. x. 39- xi. 16, xii. 2- 15, xxii. 7- 9, 10- 23; Jud. xi. 24- 34, xviii. 2- 20). The Greek writing is not later than the seventh century.

L (Codex Purpureus Vindobonensis). The Genesis

leaves containing Gen. iii. 4- 24, xii. 19- viii. 20, ix. 8-15, 20- 27; xiv. 17- 20 xv. 1- 5, xix. 12- 26, 29- 35; xxii. 15- 19, xxiv. 1- 11, 15- 20; xxiv. 22- 31, xxv. 27- 34, xxvi. 6- 11, xxx. 30- 37; xxxi. 25- 34; xxxii. 1- 18, 22- 32; xxxv. 1- 4, 8, 16- 20, 28- 29, xxxvii. 1- 19, xxxix. 9- 18, xl. 14- xli. 2, xli. 21- 32, xlii. 21- 38, xliii. 2- 21, xlviii. 16- xlix. 3, xlix. 28- 33, l. 1- 4.

M (Codex Coislinianus). A manuscript of the Octateuch and the Historical Books, with lacunae; the 227 remaining leaves contain Gen. i. 1- xxxiv. 2, xxxviii. 24- Num. xxix. 23, xxxi. 4- Jos. x. 6, Jos. xxii. 34- Ruth iv. 19, 1 Regn. i. 1- iv. 19, x. 19- xiv. 26, xxv. 26, xxv. 33- 3 Regn. viii. 40. The manuscript is said by Montfaucon[16] to agree frequently with the text of cod. A, and this is confirmed by Holmes as far as regards the Pentateuch. Lagarde[17] thinks it Hexaplaric. Hexaplaric signs and matter abound in the margins, and of these use has been made by Field so far as he was able to collect them from Montfaucon and from Griesbach's excerpts printed in Eichhorn's Repertorium.[18]

$Z^{a,d}$ (Fragmenta Tischendorfiana). Z^{a} contains fragments of 2- 3 Regn. (2 Regn. xxii. 38- 42, 46- 49; xxiii. 2- 5, 8- 10; 3 Regn. xiii. 4- 6, 8- 11, 13- 18, 20- 23, xvi. 31- 33, xvii. 1- 5, 9- 12, 19-17). Z^{d} contains 3 Regn. viii. 58- ix. 1.

Π (Fragmenta Tischendorfiana). They have an interesting text of portions of 4 Maccabees (viii. 6, 12, 15, 29; iv. 28- 30, 31- 32).

Θ (Washington Codex). A ms containing the whole of the text of Deuteronomy and Joshua. Its greatest importance lies in the evidence it affords of the early existence of a text closely akin to that represented by the valuable though late cursive mss g and h (H.P.54,75).

(3) Poetical Books

I (Codex Bodleianus). A Psalter, including the Old Testament Canticles and a catena.

R (Codex Veronensis). A manuscript of the Psalter in Greek and Latin, both texts written in Roman characters. A few lacunae (Ps. i. 1- ii. 7, lxv. 20- lxviii. 3, lxviii. 26- 33, cxv. 43- cvi. 2) have been supplied by a later hand.

T (Codex Turicensis). This text of the Psalter now begins at xxvi.(xxvii.) 1, and there are lacunae in the body of the manuscript which involve the loss of Pss. xxx. 2- xxxvi. 20, xli. 6- xliii. 3, lviii. 24- lix. 3. lix. 9- 10, 13- lx. 1, lxiv. 12- lxxi. 4, xcii.3- xciii. 7, xcvi. 12- xcvii. 8. The text of T agrees generally with that of cod. A, and still more closely with the hand in cod. ℵ known as ℵ$^{c.a}$.

U (Fragmenta Londinensis). Thirty leaves of papyrus which contain Ps. x.(xi.) 2 (ε)ἰς φαρέτραν - xviii. (xix.) 14 ἐν ταῖς δυναστείαις σου - xxxiv.(xxxv.) 6 καταδιώκ(ω)ν. It has been pointed out that the text of U corresponds closely with that of the Sahidic Psalter published by Budge.

X (Codex Vaticanus Iobi). A manuscript of Job with occasional lacunae; the remaining portions are i. 1- xvii. 13, xvii. 17- xxx. 9, xxx. 23- xxxi. 5, xxxi. 24- xxxiv. 35.

W (Codex Parisiensis). A portion of an uncial Psalter containing in 40 leaves Ps. xci. 14- cxxxvi. 1, with lacunae extending from Ps. cx. 7 to cxii. 10, and from Ps. cxvii. 16- cxxvi. 4. Lagarde[19] counts omissions as follows: Ps. c. 4- ci. 7, cx. 6- cxi. 10, cxvii. 16- cxviii. 4, cxviii. 176- cxxvi. 4.

Z^e Fragments of the fourth or fifth century (Tisch.), containing Pss. cxli.(cxlii.) 7-8, cxlii.(cxliii.) 1- 5, cxliv.(cxlv.) 7- 13.

Washington Manuscript of the Psalms. The manuscript of the sixth or seventh century. It contains Ps. 1. 1- xclii. 8, but all leaves are imperfect. The final quire must have been lost early, and has been replaced by seven leaves from a different manuscript containing Ps. cxlii. 5- cli. 6. The addition is in a sloping hand, apparently of the ninth century.

(4) Prophets.

O (Fragmenta Dublinensis). These fragments contain Isa. xxx. 2- xxxi. 7, xxxvi. 19- xxxviii. 2.

Q (Codex Marchalianus). An important and magnificent codex of the Prophets, complete, and in the order of B (Hosea, Amos, Micah, Joel, Obadiah, Jonah Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: Isaiah, Jeremiah with Baruch, Lamentations, Epistle, Ezekiel, Daniel (Theodotion) with Susanna and Bel). The text of the Prophets belongs, according to Ceriani,[20] to the Hesychian recension; but Hexaplaric signs have been freely added, and the margins supply copious extracts from Aquila, Symmachus, Theodotion, and the LXX of the Hexapla. These marginal annotations were added by a hand not must later than that which wrote the text, and to the same hand are due the patristic texts contained in the first twelve leaves, which are not a part of the original ms. This codex is a principal authority for the Hexapla in the Prophetic Books.

Y (Codex Taurinensis). According to Swete,[21] this ms does not appear to have been used hitherto for any edition of the Septuagint, nor has any transcript or collation been published.

$Z^{b,c}$ Z^{b}(palimpsest fragments of Isaiah) iii. 8- 14, v. 2- 14, xxix. 11- 23, xliv. 26- xlv. 5).

Z^c(palimpsest fragment of Ezekiel) iv. 16- v.4.

Γ (Codex Cryptoferratensis). This volume consists partly of palimpsest leaves which once belonged to a great codex of the Prophets.

Δ (Fragmentum Bodleianum). A fragment of Bel in the version of Theodotion (21 γυναικῶν - 41 Δανιήλ).

B. CURSIVE MSS.

The cursives vary widely in contents, age, and value. Those quoted in the large Cambridge Septuagint [see below] have been chosen for their importance and representative character. But there are many more. Not less than 128 are known, as containing the Octateuch, or parts of it; some few contain the entire O.T., or both Testaments, as 68 and p(106); and others appear to have once belonged to whole Bibles. We may note a(15), c(58), and m(72) as Hexaplaric, b′(19), o(82), b̲(108), 118 as Lucianic, p(106) and t(134) as Hesychian. Most of the numbers from 14 to 136 contain at least part of the Octateuch, some continuing further. The Historical books are found, more or less complete, in some sixty cursives, including 240- 248, and several of the Octateuch mss. The Brit. Museum ms, 93, begins with Ruth. It was used by Lagarde to construct his text of "Lucian", with the Lucianic manuscripts named above.

The Poetical books, or parts of them, are considered to be in about 180 cursives; but about 130 are Psalters, or contain little else, unless sometimes the "canticles" or hymns. Numbers 140- 146, 162- 227, 263- 294, are nearly all Psalters. Ms h(55) has a text somewhat akin to B, in the Psalter and some earlier books; also 115, 141, 269, and 272.

In Ecclesiasticus, 248 is considered the leader of a group which gives a fuller text. p(106) belongs to this group; also 23, h(55), 70, 157, and 253. In Judith, b′(19), k(58), b(108) seem to be important; in Tobit, d(44) and p(106); in 1 Maccabees, b′(19), d(44), h(55), 62, 63, and p(106).

In the Prophets, the characteristics of the mss are sometimes fairly clear. Here 22, a Brit. Museum ms, is important among the Lucianic class, and with it 36, 48, and 51. Q, generally taken as the chief Hesychian ms, is supported in Isaiah by 41, and generally by 49, 68, 87, and 91; A most closely by 26 and p(106); these two groups standing near together. B is often followed by 109, 305. The Lucianic text is represented in 93 to some extent, while 62 and 147 form a kindred sub-group, supported in several readings by the Old Latin. In Isaiah, 86 gives the Hesychian text, with Hexaplaric readings in the margin.

The following is a list of the cursive mss which

are used in the larger Cambridge Septuagint.

(1) The Octateuch.

a	(15)	Octateuch [ix-x]	Paris,Bibl.Nat.,Coislin Gr.2. Hexaplaric in early books.
b′	(19)	Octateuch [? x]	Rome, Chigi R. vi.38. Lucianic.
b	(108)	Octateuch [xiv]	Rome, Vat.Gr.330 Lucianic.
c	(38)	Octateuch [xv]	Escurial, Ψ. 11.5 Hexaplaric.
d	(44)	Octateuch [xv]	Zittau, A. 1. 1
e	(52)	Octateuch [x]	Florence, Laur. Acq. 44.
f	(53)	Octateuch [A.D.1439]	Paris,Bibl.Nat.,Reg.Gr.17a.
g	(54)	Octateuch [xiii-xiv]	Paris,Bibl.Nat.,Reg.Gr.5.
h	(55)	Octateuch [xi]	Rome,Vat.,Regin.Gr.1.
i	(56)	Octateuch [A.D.1093]	Paris,Bibl.Nat.,Reg.Gr.3.
j	(57)	Octateuch [xi]	Rome, Vat., Br. 747.
k	(58)	Pentateuch[xiii]	Rome,Vat.,Regin.Gr.10.Hexaplaric.
l	(59)	Octateuch [xv]	Glasgow,Univ.Libr.,BE.7^{b}.10.
m	(72)	Actateuch [xiii]	Oxford,Bodl.,Canon.Gr.35. Hexaplaric.
n	(75)	Octateuch [A.D.1126]	Oxford,Bodl,Univ.Coll.52.
o	(82)	Octateuch [xii]	Paris,Bibl.Nat.,Coislin Gr.3. Lucianic.
p	(106)	Octateuch [xv]	Ferrar,Bibl.Com.,Gr.187. Hesychian.
q	(120)	Octateuch [xi]	Venice, St Mark's, Gr. 4.
r	(129)	Octateuch [xiii]	Rome,Vat.,Gr. 1252.
s	(131)	Octateuch [x-xi]	Vienna,Imp.Libr.,Theol.Gr.1.

t (134) Octateuch [xi] Florence,Laur.,v.1. Hesychian.

y (121) Octateuch [x] Venice, St Mark's, Gr. 3.

z (85) Heptateuch [xi] Rome, Vat., Gr. 2058.

b_2(29) Octateuch [x] Venice, St Mark's, Gr.2.

c_2(135) Gen., Ex. i.1-xii.4. [xi]Bale,AN.iii.13.Hexaplaric.

d_2(61)Lectionary [xi] Oxford,Bodleian,Laud Gr.36.

(2) Historical Books.

b′ (19) 1 Regn., 2 Esdr., Judith, Esth.,1-3 Macc.,etc.[x]

c (38) 1 Regn., 2 Regn. i. 1- xx. 18 [xv]

d (44) 1 Regn., 2 Esdr., 1- 4 Macc., Esth., Judith, Tob., etc. [xv]

e (52) 1 Regn. - 2 Esdr., Esth., Judith, 1- 4 Macc., Tob. [x]

h (55) 1 Regn. - 2 Esdr., Judith, Esth., Tob., 1- 4 Macc. [xi]

i (56) 1- 4 Regn., 1- 2 Chron., 1- 2 Macc. [xii]

k (58) 1- 4 Regn., 1- 2 Chron., 1- 2 Esdr., Jud., Tob., Esth., etc. [xiii]

o (82) 1- 4 Regn. [xii-xiii]

p (106) 1 Regn. - 2 Esdr., Judith, Esth, 1- 2 Macc.

q (120) 1 Regn. - 2 Esdr., 1- 4 Macc., Esth. [xi]

s (131) Historical Books (except 4 Macc.) [? xii]

t (134) 1 Regn. - 2 Esdr., 1 Macc. [x]

y (121) 1 Regn. - 2 Esdr. [x]

b_2 (29) 1- 4 Regn., 1- 3 Macc.(imperfect),etc. [x]

(3) Poetical Books.

h (55) Job, Psalms [? xi]

s (131) Poetical Books, etc. [? xii]

(4) Prophetical Books.

k (58) Prophets. [xiii]

s (131) Prophets.

IV. DAUGHTER VERSIONS.

Outside the Jewish and Samaritan communities there was no desire to know the Hebrew Scriptures until Christianity came, preaching the fulfilment of those Scriptures and the extension of their promises to all nations. As the Christian missionaries spread abroad from Judaea into the surrounding countries, they necessarily referred much to the history of the nation among which their Master wrought His ministry, and to the prophets who had prepared His way before Him. Hence there arose a demand for translations of the Old Testament into the languages of every country in which Christianity was preached. The "daughter" versions with which we are now dealing were all the offspring of that demand.

It was probably at Carthage that the earliest daughter version of the Septuagint first saw the light, that is, the Old Latin Bible. Certainly it is there that the oldest form of the Old Latin Bible first meets us in the writings of Cyprian. Other versions (Egyptian, Ethiopic, Arabic, Gothic, Armenian, Georgian, and Slavonic) were made between the second century and the ninth. All these versions were based either wholly or in part upon the Septuagint, and therefore possess a special interest for the critic of the LXX text. One of them[22] forms the

most important of extant witnesses to the text of the Hexaplaric recension.

A. The Latin Versions.

(1) The Old Latin Version.

The Old Latin is the only version of the Old Testament made from the Greek which is certainly older than the Hexapla. The Syriac version of the O.T. was translated direct from the Hebrew, not from the Greek, and the other Oriental versions belong to a later period. Hence the Old Latin occupies a unique position, and must be regarded as the chief authority for the restoration of the κοινὴ ἔκδοσις, or pre-Hexaplaric LXX. It was probably made before the end of the second century, for the use of the African Christians in Carthage and its neighborhood.

It seems that the underlying Greek text is from an Egyptian source. The O.L. may therefore show some resemblance to Hesychian texts, based on Egyptian mss: and a similar text appears to have been used by Lucian among his materials, and to have been perhaps the oldest and purest of them. Concerning this phase of the O.L. Driver writes, "The Old Latin is a version made, or revised, on the basis of mss agreeing closely with those which were

followed by Lucian in framing his recension. The Old Latin must date from the second century A.D.; hence it can not be based upon the recension of Lucian as such: its peculiar interest lies in the fact that it affords independent evidence of the existence of mss containing Lucian's characteristic readings (or renderings), considerably before the time of Lucian himself."[23]

The Old Latin, unfortunately, is not extant for the Old Testament in a complete form. In the New Testament there exist some very old mss of it, almost rivalling the Greek uncials for age; but those of the Old Testament contain only parts of the Bible, and are generally fragmentary, the oldest being of the fifth and sixth centuries. The quotations in the Latin Fathers are valuable, but not like continuous texts, and they need careful examination, as there is risk that quotations may be copied according to later, more familiar readings. The best sources are the Testimonia of Cyprian, the Rules of Tyconius, and the Speculum (attributed to Augustine). There are many quotations in Tertullian, of yet earlier date, but opinions differ as to the value of this evidence as it stands. The Old Latin Psalter must be regarded some what apart from the other books.

(2) The Vulgate.

Towards the end of the fourth century the imperfections of the Old Latin version had become evident

to the authorities of the Church in Western Europe. The translation was not only taken from the Greek of the Septuagint, instead of the original Hebrew, but the current copies of it were grossly disfigured by corruptions. The inevitable mistakes of copyists, the omissions and interpolations of accident or design, the alterations of revisers, and what not, all contributed to produce a state of confusion and distortion intolerable to an educated Churchman. Hence about the year 382 the Pope Damasus I. commissioned Eusebius Hieronymus, commonly known as Jerome, to undertake a revision of the Latin Bible. This great work occupied Jerome from about the year 390 to 404. At first he intended to revise the Hexaplaric text of the Septuagint to bring it into nearer agreement with the Hebrew, but later took the bold resolve to translate directly from the Hebrew. Separate books or groups of books were published as they were completed. The first to appear were the Books of Samuel and Kings, next the Prophets, and lastly the Pentateuch, Joshua, Judges, Ruth, and Esther.

The received text of the Old Testament Vulgate consists of: (a) in most books, Jerome's new translation from the Hebrew, with occasional corruption or mixture from the Old Latin; (b) the Old Latin Apocrypha, slightly revised in some books, with hastily made versions of

Judith and Tobit; and in the Gallican Psalter, one of the three Psalters. In this form the Vulgate prevailed, and the medieval use of Latin throughout Western Europe ordained its way. The Vulgate however is less useful to the textual critic than the Old Latin, just as the later forms of the LXX which contain interpolations and corrections from Theodotion are not so useful as the earlier forms. That is because we have behind the Vulgate Hebrew in the original and possess valuable evidence of it into the Targumim.

3. The Egyptian Versions.

The first Christian converts in Egypt were doubtless Greek-speaking Jews, descendants of the old Jewish settlers, and their Greek proselytes: and the first extension of the movement was probably among the Greek population of the towns on the sea coast of the Mediterranean. But as it spread to the interior, to the villages of the Delta, to Memphis, Heliopolis, Panopolis, and eventually to Thebes, it encountered native Egyptians who spoke dialects of the Egyptian tongue. It was in these popular dialects that the translations of the Bible were made. Fragments of Biblical versions have been found in the Bohairic, Sahidic, and Middle Egyptian dialects. The Bohairic dialect was spoken in Lower, the Sahidic in Upper, Egypt, and the Middle Egyptian in the intermediate province of Memphis. It is certain that

translations of books of the Old Testament into these Egyptian dialects were made from the Alexandrian Greek version, but as to their date there is a divergence of opinion. Swete quotes in his Introduction the words of Lightfoot:[24] "We should probably not be exaggerating if we placed one or both of the principal Egyptian versions, the Bohairic and the Sahidic, or at least parts of them, before the close[25] of the second century."

(1) The Bohairic Version.

The Bohairic version is complete, having been ultimately adopted as the standard Bible for all Egypt. The Greek text of Q agrees generally with that which underlies this version of the Prophets, while both are in harmony with the text which is quoted by Cyril of Alexandria. Schulte[26] also reached the same conclusion finding that the text of the Bohairic Prophets is similar to that of A, Q, a series of cursive Greek mss, and the Greek columns of the Complutensian Polyglott.

(2) The Sahidic Version.

This version exists in very considerable fragments. "One portion of the Sahidic version is of especial interest; for within the last few years copies of the Book of Job in this version have been discovered containing a text which bears every mark of being its original

form. It is shorter than the received text by about one-sixth, omitting in all about 576 verses, but the passages which disappear are in many cases inconsistent with the general argument of the book, and appear to have been inserted by Jewish scholars who did not understand, or did not approve of, the plan of the poem as it was originally written. Indeed the whole Sahidic Old Testament seems to have been at first free from Hexaplar additions, but to have been subsequently revised from mss containing these additions, presumably copies of the Hesychian text which was current in Egypt."[27] Burkitt,[28] on the contrary, asserts that it was more probably made from the text as revised by Origen, but omitting most of the additions marked with an asterisk; which were known in Upper Egypt, as one ms contains them.

The Sahidic Isaiah is distinctly Hexaplaric, and traces of the influence of the Hexapla are also to be found in Proverbs, Ecclesiastes and Ezekiel, although in varying degrees. On the whole it is natural to expect the Hesychian recension to be specially reflected in Egyptian versions. It may resonably be expected that the Egyptian versions of the Old Testament, when they have been more fully recovered and submitted to examination by experts, will prove to be of much importance for the criticism of the text of the LXX.

C. The Syriac Versions.

Syriac is the language of Syria and Mesopotamia, and, with some slight differences of dialect, it was the actual language commonly spoken in Palestine (as there known as Aramaic) at the time of Jesus. There are two Syriac versions of the Old Testament: the Peshitta, translated from the Hebrew in the time of King Abgar, and the version made from the Septuagint by Paul, Bishop of Tella.

(1) The Peshitta.

The origin of the Peshitta is obscure. The character of the Peshitta varies in the different books, which has been held as an indication that the version was the work of several hands. The Pentateuch and Job are rendered literally; some of the other books, notably Chronicles, are very freely paraphrased. But the Hebrew underlying the Syriac is in almost all cases the Masoretic text. Here and there, especially in the Prophets, there are unmistakable trances of the indluence of the LXX. From the first the Peshitta seems to have included the non-canonical books of the Alexandrian Bible except 1 Esdras and Tobit, and their diction agrees with that of the canonical books among which they are inserted.

(2) The Syro-Hexaplar.

The Syriac version ascribed to Paul, Bishop of

Tella-dhe-Mauzelath (Constantine) in Mesopotamia, was a literal translation of the Hexaplaric LXX in which the Origenic signs were scrupulously retained. This version, usually called the Syro-Hexaplar, is of great advantage to the Biblical critic. It places in his hands an exact reflection of the Hexaplaric LXX as it was read at Alexandria at the beginning of the seventh century, derived ultimately from the Hexapla and Tetrapla through the recension of Eusebius. Thus it supplements our scanty stock of Greek Hexaplaric mss, and indeed forms our chief authority for the text of Origen's revision.

D. Other Versions.

(1) The Ethiopic Version.

The Ethiopic mss are of very late date, but the original translation was probably made in the fourth century. This version was, no doubt, made from the Septuagint; but it has been questioned whether the extant mss really represent this translation, or a much later one, made in the fourteenth century from the Arabic or Coptic. The Ethiopic version of the Old Testament contains all the books of the Alexandrian canon except 1-4 Maccabees, together with certain apocrypha which are not found in mss of the LXX, such as Enoch, the Book of Jubilees, 4 Esdras, etc.

(2) The Arabic Version.

The Arabic Old Testament printed in the Paris and London Polyglotts is a composite work, the Hexateuch being a translation from the Hebrew, and the books of Judges, Ruth, 1 Regn. i- 2 Regn. xii. 17, Nehemiah i. - ix. 27, and Job from the Peshitta; the Septuagint has supplied the basis for the other poetical books and for the Prophets. The Arabic version directly derived from the LXX is said to exhibit in the Prophets a text akin to that of A. It shows traces of Hexaplaric influence.

(3) The Gothic Version.

About the year 350 a translation of the Bible into the Gothic tongue was made by Ulfilas(Wulfila). Unfortunately only a few scanty fragments of the Gothic Old Testament have been preserved, namely some words from Gen. v. 3- 30, Ps. lii. 2- 4, 2 Esdr. xv. 13- 16, xvi. 14- xvii. 3, xvii. 13- 45. Lagarde[29] shows by an examination of the Esdras fragments that Ulfilas probably used mass of the Lucianic recension.

(4) The Armenian Version.

It is generally assumed that the earliest translations of the Old Testament into Armenian were from the Syriac, but the existing Armenian version is clearly

Septuagintal, although the printed text is untrustworthy.

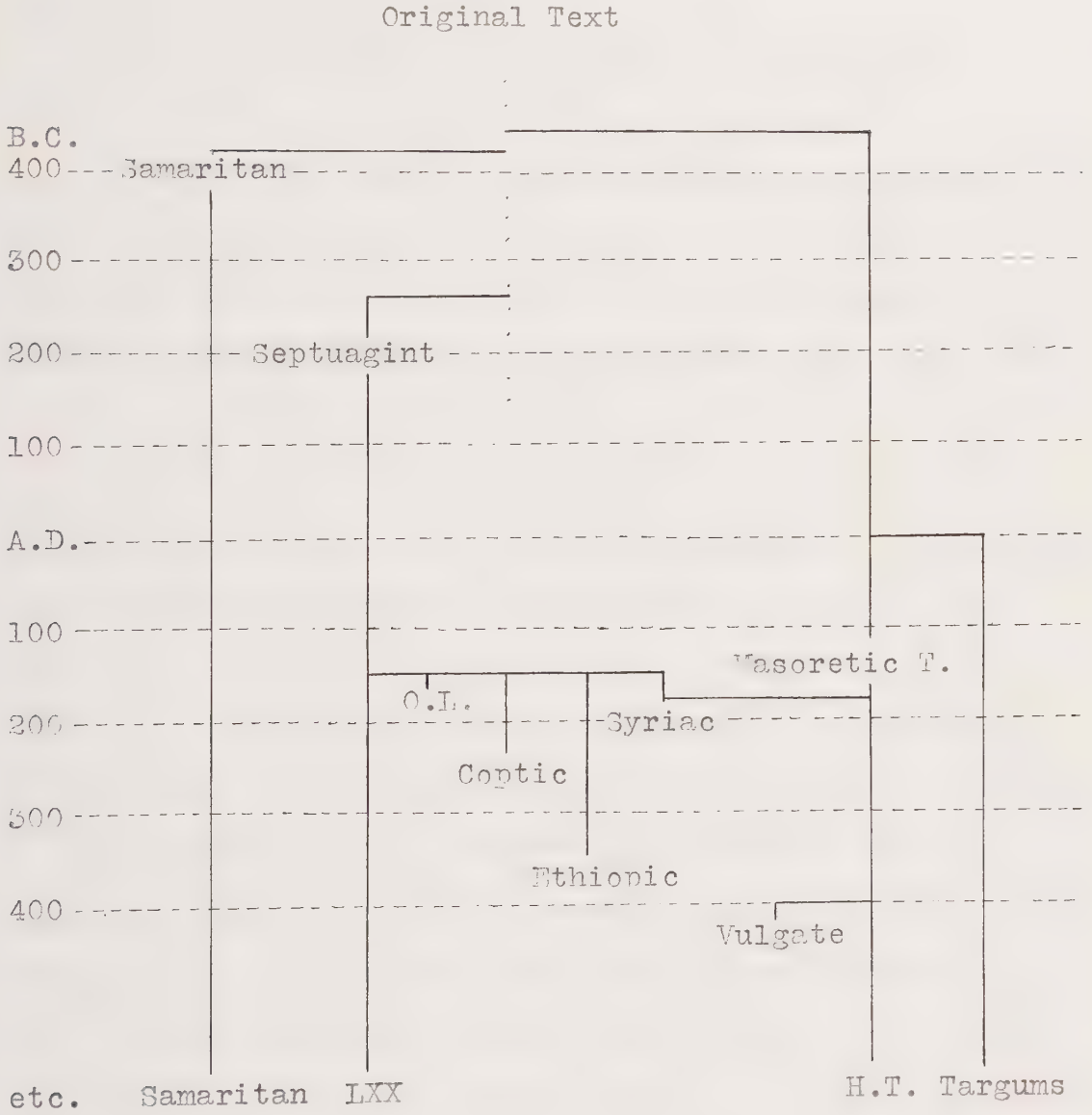
(5) The Georgian Version.

The origin of this version is obscure. It is manifest that the Georgian Old Testament was based upon the Greek, for it contains the transliteration of Greek words.

(6) The Slavonic Version.

The greek Bible was translated into Slavonic by the brothers Cyril and Methodius, but this original version, as a whole, no longer exists. The existing version has not been made uniformly from the Greek. Esther was translated from the Hebrew, while Chronicles, Ezra and Nehemiah, and certain other books, were rendered from the Latin Vulgate in the fifteenth century. On the other hand the Octateuch, the books of Kingdoms, and the poetical books are from the Greek, and some of them contain old materials probably due to the work of Cyril and Methodius. So far as the Slavonic O.T. is based on the LXX, its text is doubtless Lucianic.

[DAUGHTER VERSIONS][30]



V. QUOTATIONS.

A. Literary Use of the LXX by Non-Christian Hellenists.

The first and foremost is Philo of Alexandria. Fortunately his extant works are numerous and throw abundant light on the literary use of the Septuagint. Philo's literary activity covered a period just antecedent to the rise of the earliest Christian literature. Thus his numerous quotations enable us to form a fair idea of the condition of the text of the Septuagint in Alexandrian copies shortly before it passed into the hands of the Church.

In his exegetical writings Philo quotes the LXX directly, beginning each citation by a formula such as φησί, εἶπεν, λέγει, λέγεται, γέγραπται, or some more elaborate phrase. In this manner he reproduces a considerable portion of the Greek text of the Pentateuch, as well as a few passages from Joshua, Judges, 1, 3 Kingdoms, 1 Chronicles, Psalms, Proverbs, Isaiah, Jeremiah, and some of the minor Prophets. His Greek is, on the main, clearly that of the Alexandrian version, which he regarded as the work of men divinely qualified for their task. Nevertheless his quotations often differ from the Greek of the Septuagint, as it is found in our extant mss, or in the oldest and best of them.

A close examination of Philo's departure from the LXX shows that while some of them may be only recensional, or even due to slips of memory, the greater part imply a different rendering of the Hebrew, or in some cases a different Hebrew text from what is presupposed by the LXX, while in others we seem to have a conflation of two renderings (Gen. iv. 21 οὗτος ἐστὶ πατὴρ ὁ καταδείξας ψαλτήριον καὶ κιθάραν - LXX. ἦν ὁ κ. Gen. ix. 25 παῖς οἰκέτης δοῦλος δούλων ἔσται - LXX. π. οἰκέτης ἔσται, and so Philo, ii. 225. 20), one of which is preserved in all extant mss of the LXX and the other agrees more closely with the Hebrew. Whenever the mss of the Septuagint do not agree with one another, Philo seems to follow B., but not always. In Exodus - Deuteronomy, he agrees with B against one or more of the other uncials sixty times, whileas in fifty-two places he takes sides against B. It has been observed that in several instances where Philo rejects the combined evidence of the uncials, he goes with Lucian; for instance, Lev. xviii. 5 ὁ ποιήσας, Deut. xii. 8 ὅσα, xxxii. 4 plus ἐν αὐτῷ.

Philo's quotations also exhibit many departures from the LXX which may be ascribed to inaccuracy, defects of memory, or the writer's method of citing. "Philo entertained," writes Swete, "the highest veneration for the Jewish canon, especially for the Law, which he regarded as a body of Divine oracles; nevertheless he did not

scruple to quote his text freely, changing words at pleasure, and sometimes mingling intergretation with citation."[31]

The Septuagint was also used by the Palestinian Jew, Flavius Josephus, who represents Jewish Hellenistic literature in the generation which followed Philo. In his Antiquities of the Jews he claims to interpret the Hebrew records for the benefit of Greek readers. His chief source doubtless was the Hebrew Bible, but there is abundant evidence that he also knew and, for the purpose of his work, used the Septuagint.

Mez of Basle[32] has examined the Biblical text presupposed by Josephus' history in Antiquities, v. - vii, and has brought out the following points: (1) The Josephus' text of the LXX has no affinity with the characteristic text of B, (2) In Joshua it generally agrees with the text of M, (3) In Judges it is frequently Lucianic; in 1, 2 Kingdoms it agrees with Lucian closely. These investigations, so far as they go, indicate a probability that in these books the Greek Bible of Palestine during the second half of the first century presented a text not very far from that of the recension which emanated from Antioch early in the fourth. Thackeray has come to the same conclusion in his detailed study of the evidence of Josephus in the books of Samuel and Kings: he says, "Throughout the later historical books . . . his main source is

a Greek Bible containing a text closely allied to that of the 'Lucianic' group of mss, but anterior by more than two centuries to the date of Lucian, and presenting in 1 Sam. occasional parallels with the text of Symmachus."[33] "In general, Josephus gives such a free paraphrase of the story that it is difficult to draw certain conclusions from his except in regard to additions, omissions, and proper names."[34]

B. QUOTATIONS FROM THE LXX IN THE NEW TESTAMENT.

The books of the New Testament, with few exceptions, are full of references to the Old Testament and of quotations from it. It will not be too much to say that every part of the New Testament affords evidence of a knowledge of the LXX, and that a great majority of the passages cited from the O.T. are in general agreement with the Septuagint. On account of their complexity, each group of the N.T. writings will be examined separately.

(1) The Synoptic Gospels. There are two classes of quotations: 1)quoations which are common to the Synoptists or to two of them, and 2)quotations which are peculiar to the individual writer. The first class with few exceptions adheres closely to the Septuagint, while the second does not. A careful investigation of the second group of quotations reveals that a few of the

Synoptic quotations are manifestly composite. For instance Mt. xxi. 4 f., which is mainly from Zech. ix. 9. opens with a clause from Isa. lxii. 11. More remarkable is the fusion in Md. i. q f., where, under the heading καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ , we find Ma. iii. 1 and Isa. xl. 3.

There is a considerable weight of evidence in favor of the belief that the Synoptists employed a recension of the LXX which came nearer to the text of A than to that of B. The witness of the New Testament almost invariably goes with codd. ℵAP and Lucian against the Vatican ms. Of course it may be argued that the text of these authorities has been influenced by the New Testament, but the fact that a similar tendency is noticeable in Josephus, and to some extent in Philo, meets this objection. Still more remarkable is the occasional tendency in N.T. quotations to support Theodotion against the Septuagint.

Another characteristic of the Old Testament quotations in the Synoptic Gospels is that certain quotations in the First Gospel are either independent of the LXX or have been only slightly influenced by it. The writer or compiler of the First Gospel has more or less distinctly thrown off the yoke of the Alexandrian version and substituted for it a paraphrase, or an independent rendering from the Hebrew.

(2) The Fourth Gospel. This Gospel quotes the LXX verbatim, or with slight variants, in ii. 17, x. 34, xii. 38, xix. 24, 36; and more freely in vi. 31, 45, xv. 24. In other places the author takes a more or less independent course: e.g. in i. 23, quoting Isa. xl. 3 he writes εὐθύνατε τὴν ὁδὸν κυρίου for ἑτοιμάσατε τ. ὁ. κ., εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν; in xii. 40, Isa. vi. 9, 10 is paraphrased τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπήρωσεν αὐτῶν τὴν καρδίαν, which agrees neither with the LXX nor with M.T.; in xix. 37 ὄψονται εἰς ὃν ἐξεκέντησαν is a non-Septuagintal rendering of Zach. xii. 19, which was perhaps current in Palestine, since εἰς ὃν ἐξεκέντησαν appears also in Theodotion.

(3) The Acts. The quotations from the O.T. in the Acts are taken from the Septuagint exclusively, with the exception of the περιοχή in viii. 32.

(4) The Catholic Epistles. They use the LXX when they quote the O.T. expressly, and with some exceptions keep fairly close to the Alexandrian Greek.

(5) The Pauline Epistles. More than half of the direct quotations from the Old Testament in the Epistles of Paul are taken from the LXX without material change. But in other passages Paul departs from the LXX, quoting freely, or paraphrasing, or fusing two distinct passages into a single citation, or sometimes

deserting the Alexandrian version altogether. Examples of loose quotations or of paraphrases will be found in Rom. ix. 27, xi. 3, 4; I Cor. xv. 45; Gal. iv. 30; conflation occurs in Rom. iii. 10 ff., ix. 33, xi. 8, 9, 26 f.; I Cor. xv. 54 f.; II Cor. vi. 16 ff.

(6) The Hebrews. The Epistle to the Hebrews is in great part a series of quotations from the LXX. The text of the quotations agree in the main with some form of the present text of the LXX. A considerable number of the passages are cited exactly, or with only slight variation. The writer follows the LXX even when they differ materially from the Hebrew. However he sometimes deserts both version and original, substituting a free paraphrase, or apparently citing from memory. Some of his readings are interesting: in i.7 we have πυπὸς φλόγα for πῦρ φλέγον; in i. 12 ὡς ἱμάτιον seems to be a doublet of ὡσεὶ περιβόλαιον. Notice also ii. 12 ἀπαγγελῶ for διηγήσομαι; iii. 9 ἐν δοκιμασίᾳ for ἐδοκίμασαν.

C. QUOTATIONS FROM THE LXX IN EARLY CHRISTIAN WRITINGS.

"The quotations from the LXX in the Greek Fathers are an almost unworked field,"[35] wrote Hatch in 1889, and the remark is still true. This field can

hardly be worked with satisfactory results until the mss of the patristic writings are critically examined and edited. Consequently the evidence of many Ante-Nicene and of nearly all later Greek Church-writers must be used with some reserve, but this much we can say with Hatch that the Greek writers "made use of the LXX and not of another translation ..... The points of similarity between them and the text of the LXX, the structure of the sentences and the use of peculiar words and idioms, are altogether too numerous to admit of the hypothesis of the existence of another translation; the points of difference are, with hardly an exception, such as may be accounted for by the hypothesis of varieties of text and mistakes in transmission."[36] In this section we shall limit ourselves to the more representative Christian writers before Origen.

(1) Clement of Rome. The characteristics of Clement's quotations of the Old Testament (LXX) can be summarized under the following three head: (a) A few readings in his quotations imply correction from the Hebrew, or perhaps a Greek text with affinities to the translations of the second century, for example. Psalm cxxxviii. 8 ἐὰν καταστρώσω, Α. Σ. ἐὰν στρώσω (LXX. ἐὰν καταβῶ); Isa. lxvi. 2 πρᾷον, Α. (LXX. ταπεινὸν). Others seem to be due to the imperfect memory of the writer, who has not verified his quotations by referring to his papyrus,

e.g. Ps. lxxxviii. 21 ἐν ἐλέει αἰωνίῳ; Mal. iii. 1 ὁ ἅγιος for ὁ ἄγγελος. (b) A large proportion of Clement's quotations are composite. Some of these consist of citations accurately given from the LXX and strung together. lvi. 3 - 14 = Ps. cxvii. 18 plus Prov. iii. 12 plus Ps. cxl. 5 (φησιν) plus Job v. 17- 26 (καὶ πάλιν λέγει). In other cases one of the citations is correctly given, and another quoted loosely, e.g. xiv. 4 = Prov. ii. 21 f. p us Ps. xxxvi. 38, confused with 21b. But more commonly in Clement's conflate quotations, texts are fused together without regard to verbal accuracy. For instance, see xxvi. 20 λέγει γαρ που καὶ ἐξαναστήσεις με καὶ ἐξομολογήσομαί σοι· καὶ ἐκοιμήθη καὶ ὑπνώσα· ἐξηγέρθην, ὅτι σὺ μετ' ἐμοῦ εἶ, where fragments of Pss. xxvii. 7, ii. 5, xxii. 4 are blended together. (c) When compared with the same quotations cited in the N.T., Clement's text of the LXX indicates that it agrees in places with that which appears in the N.T., and yet presents sufficient evidence of independence, and that though it supports A often, it is less constantly opposed to B than is the N.T., and that it displays an occasional tendency to agree with Theodotion and even with Aquila against the LXX. Indeed it seems to be a more mixed text than that which was in the hands of the Palestinian writers of the New Testament.

(2) Barnabas. The Old Testament is quoted in the Epistle of Barnabas even more profusely than in the

Epistle of Clement, but with less accuracy. He appears more or less to trust to memory, and not to concern himself greatly about the exact words of his author. Even when preceded by a formula citandi, his citations often wander far from the LXX, although they are clearly based upon it, for example, Exod. xxxiii. 1- 3 is quoted in Barnabas vi. 8 after this manner: τιλέγει ὁ ἄλλος προφήτης Μωυσῆς αὐτοῖς; Ἰδοὺ τάδε λέγει Κύριος ὁ θεὸς Εἰσέλθατε εἰς τὴν γῆν τὴν ἀγαθήν, ἣν ὤμοσεν Κύριος τῷ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ κατακληρονομήσατε αὐτήν, γῆν ῥέουσαν γάλα καὶ μέλι. It has been found that it inclines in Isaiah to the text of Q, especially when found in company with A or ℵA, and that in Zech. xiii. 7, where the text of Barnabas does not seem to have been influenced by the text used by Barnabas seems to have been revised from the Hebrew.

(3) Irenaeus. His method of quotation differs greatly from that of the earlier writers. Being a theologian and a controversialist, he quotes the Scriptures to refute an antagonist or to support the traditional faith. Accordingly his citations are, with few exceptions, either exact extracts, or only slightly abridged and adapted, and he is almost wholly free from the habit of loose paraphrase. Thus we have in Irenaeus an important witness to the LXX text of the second century.

(4) Justin Martyr. Justin, like Irenaeus, quotes the Old Testament profusely, and his purpose as an apologist and a controversialist compels him to cite his Scriptures with some regard to verbal accuracy. For the textual criticism of the LXX his writings supply even richer materials than those of Irenaeus, for his subject leads him to quote long extracts without break or interpolated matter. More than once an entire Psalm, or a passage exceeding in length one of our modern chapters, is copied into his pages, presumably as it stood in his text of the Greek Old Testament. However, due to the circumstances of Justin's life, we find an eclectic text of the LXX in his writings. In Genesis it contains many readings of D or DE where those later uncials depart from A; in Deuteronomy it occasionally supports A or AF against B, and in the Psalms the group ART, with the support sometimes of ℵ*, sometimes of $\aleph^{c.a}$; in the Prophets it often agrees with Q (AQ, ℵAQ). In the Minor Prophets we find more than once the renderings of Symmachus. Since it is improbable that his text has been altered from the text of Symmachus, these readings may belong to an older version or recension from which both Justin and Symmachus drew.

(5) Hippolytus. He was a voluminous writer. His biblical commentaries included works on the Hexaemeron and its sequel; on Exodus, and portions of Numbers and

Samuel; on the Psalms, Proverbs, Ecclesiastes, and Song of Songs; on Zechariah, Isaiah, Jeremiah, parts of Ezekiel, and the Book of Daniel. Of these exegetical works there remains only the commentary on Daniel, with fragments of most of the rest. His text leans alightly to AF in the Pentateuch, ℵ* or ℵ$^{c.a}$ in the poetical books, and AQ in the Prophets.

(6) Clement of Alexandria. Clement quotes both the Jewish and the Christian Scriptures profusely, but his citations usually extend beyond two or three verses, and are often broke by comments or copied with considerable freedom. Still it is possible even in these broken references to catch glimpses of the text which lay before him, and in the scarcity of early Christian literature originating from Alexandria, these areof no little value to the critic of the LXX.

VI. INTERNAL EVIDENCE OF SINGLE READINGS.

We have dealt in the last three chapters with the materials of criticism, that is , manuscripts, versions, and quotations. We now turn from the material to the method of textual criticism of the LXX. The problem confronting us now is to know how to decide between the different readings as presented by the manuscripts in the critical apparatus of the larger Cambridge Septuagint or that of Swete's manual edition. In establishing the principles of textual criticism, Swete writes, "The task which lies before the critical editor of the LXX is partly similar to that of the N.T. editor, and partly sui generis. The general principles which will guide him are those which have been expounded by Dr. Hort in the second part of Introduction to the N.T. in Greek."[37] Hort's principles were later propounded with slight modifications by Robertson in his An Introduction to the Textual Criticism of the New Testament.[38] Robertson's outline will be followed in the following discussions.

Generally speaking there are two methods of attacking the problem: internal and external. In the external evidence appeal is made to the evidence of single document, of groups of documents, and best of all to families or classes of documents. "Internal evidence means looking at the probeler of divergent readings in-

dependently of the weight of the evidence of the documents."[39] The internal evidence is sub-divided into transcriptional and intrinsic. We shall begin with transcriptional evidence.

A. Transcriptional Evidence.

The corruptions of the text of the LXX originated from the intentional errors or the unintentional errors of the scribe. By far the largest number are accidental or unintentional slips on the part of the scribe due to various causes. It muct be remembered that numerous scribes have copied the manuscripts that lie behind the extant documents. Each copying brought errors of its own, some sort or other, occasionally directly opposite to each other. The most of the mistakes made by scribes are caused by errors of the eye, of the ear, of the memory, of the judgment, or the pen, and of the speech.

One of the simplest errors of the eye was a misreading of the mss. The ancient writers ran the words together and it was difficult to catch up the separate words with one's eye. A good example in English is that which is cited by Souter, "Have you seen a bun dance on the table?"[40] The similarity between some of the Greek uncial letters made it easy to misread a word, e.g. Δ,Δ,Δ; Ε,Ο; Θ,Ο; Ν,Η; Ν,Π; ΠΙ,Η; Π,ΤΙ; Υ,Ρ; Γ,Τ; so in

Joshua xxi. 15 some mss have Ιελλδ for Ιαλλδ. Abbreviations in particular were subject to such misreading. So in Isaiah i. 24 some mss read Jerusalem ($\overline{\text{Ιλημ}}$) for Israel ($\overline{\text{Ιηλ}}$). Another common error of eye is the omission of words or sentences that are alike or identical. If the words omitted have a like ending, it is called homoeoteleuton. In Genesis vii. 21 we have καὶ ἀπέθανεν πᾶσα σὰρξ κινουμένη ἐπὶ τῆς γῆς τῶν πετεινῶν καὶ τῶν κτηνῶν καὶ τῶν θηρίων, καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς, καὶ πᾶς ἄνθρωπος. The two clauses end precisely alike with ἐπὶ τῆς γῆς. Some mss omit the whole second clause because the eye of a scribe lit on the second ending. In the same way a clause in Genesis i. 29 (σπεῖρον σπέρμα ---- σπορίμου) is omitted in some mss. In the like manner the eye may pick up the same word twice and repeat it. This kind of error is called diplography. Thus is explained the reading διαρπαγήν, (Isaiah v. 5) in A. In Isaiah xxi. 9 a scribe repeats πέπτωκεν (B). Often the order of words is mixed up as in Isaiah xxviii. 4 τῆς δόξης τῆς ἐλπίδος for τῆς ἐλπίδος τῆς δόξης (Q). Another instance is in Isaiah xix. 24, ἐν ταῖς Αἰγυπτίοις καὶ ἐν ταῖς Ἀσσυρίοις (BQ) for ἐν ταῖς Ἀσσυρίοις καὶ ἐν ταῖς Αἰγυπτίοις (A).

When a manuscript was copied from dictation, errors of the ear were frequent. In the LXX ει and η are often mixed as ἀπειλημμένων and ἀπηλειμμένων in Isaiah v.15.

One of the commonest is the confusion between η and υ, or ι as in ἡμων and ὑμων in Joshua xxiii. 14; ἡδείας and ἰδίας in Isaiah iii. 24. The confusion between ο and ω is quite common in the LXX. The mss give 'Αμορραίους and 'Αμωρραίους in Genesis xv. 20.

Errors of memory are also frequent; the scribe actually writes something else because of his faint memory. The use of common synonyms is sometimes thus explained like βλέπεις and ὁρᾷς in Amos viii. 1, and ἐκ χωρῶν κυκλόθεν and ἀπο χωρῶν κυκλόθεν in Ezekiel xix. 8. The small changes in the order of words may be due to this cause. The same thing would hold true of quotations of the LXX in the New Testament which are sometimes added to from the memory as in Matt. xv. 8 ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων, for 'Εγγίζει μοι ὁλαὸς οὗτος ἐν τῷ στόματι αὐτοῦ, καὶ ἐν τοῖς χείλεσιν αὐτῶν τιμῶσιν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. μάτην δὲ σέβονταί με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.

Errors of the judgment are detected in the misreading of abbreviations, and also incorporation of marginal glosses into the text. There are the careless omissions of letters in spelling and many repetitions due to the errors of the pen, such as βάθρον for βάραθρον.

Besides these various kinds of errors, every copiest had his own habits of spelling and pronunciation and of grammer. Some of these habits come out in his writing in spite of himself.

As to the intentional changes, it must be born in mind that the Septuagint passed at a very early stage through Christian hands, therefore even in the earliest mss we may expect to find some Christian modifications of the text, intentional or accidental. One of the earliest evidences of intentional corruptions is found in Justin's complaints against his Jewish contemporaries of the deliberate removal of numerous portions in the Septuagint which were favorable to their Christian antagonists. Of the four passages produced in proof of his assertion three are found to be mere glosses. His text of the LXX contained some remarkable interpolations; thus he quotes Ps. xcv.(xcvi.) 10 in the form ὁ κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, and ascribes to Jeremiah the words ἐμνήσθη δὲ κύριος ὁ θεὸς ἀπὸ Ἰσραὴλ τῶν νεκρῶν αὐτοῦ τῶν κεκοιμημένων εἰς γῆν χώματος, καὶ κατέβη πρὸς αὐτοὺς εὐαγγελίσασθαι αὐτοῖς τὸ σωτήριον αὐτοῦ. He cites also some words which appear to have found a place in his copy after 2 Esdr. vi. 21: καὶ εἶπεν Ἔσδρας τῷ λαῷ Τοῦτο τὸ πάσχα ὁ σωτὴρ ἡμῶν καὶ ἡ καταφυγὴ ἡμῶν· καὶ ἐὰν διανοηθῆτε καὶ ἀναβῇ ὑμῶν ἐπὶ τὴν καρδίαν ὅτι μέλλομεν αὐτὸν ταπεινοῦν

ἐν σημείῳ, καὶ μετὰ ταῦτα ἐλπίσωμεν (? ἐλπίσητε) ἐπ' αὐτόν, οὐ μὴ ἐρημωθῇ ὁ τόπος οὗτος εἰς ἅπαντα χρόνον, λέγει ὁ θεὸς τῶν δυνάμεων· ἐὰν δὲ μὴ πιστεύσητε αὐτῷ μηδὲ εἰσακούσητε τοῦ κηρύγματος αὐτοῦ, ἔσεσθε ἐπιχαρμα τοῖς ἔθνεσι.[41] These passages appear to be of Christian origin.

From the foregoing study of the transcriptional evidence of the Septuagint it becomes clear at once that the outline set forth by Robertson fits admirably to the scheme of the LXX and that as a consequence his canons of transcriptional criticism can be applied to our materials. Robertson offers five canons:[42] (1) the reading must be preferred that explains the origin of the others; (2) the more difficult reading is likely to be genuine; (3) the shorter reading is more likely to be genuine; (4) the reading more characteristic of the author is more likely correct; and (5) a scribe may be moved by a variety of impulses; different scribes responded to different impulses; decision in such cases may be precarious and calls for caution in the critic.

On account of the nature of the LXX, the fourth canon: "The reading more characteristic of the author is more likely correct" should be changed to "the reading more characteristic of the translator is more likely correct." In addition to these five canons, three more may be enumerated, the first two being those suggested by

Lagarde:[46] (6) If a verse or part of a verse appears in both a free and a slavishly literal translation, the former is to be counted the genuine rendering; (7) If two readings co-exist, of which one expresses the Masoretic text, while the other can only be explained from a text deviating from it, the latter is to be regarded as the original; (8) The reading which is apparently the result of a mistranslation is more likely to be correct. Scribes often have a tendency to correct mistranslation in the light of the Hebrew Text.

B. Intrinsic Evidence.

This is the second phase of internal evidence of single readings. Intrinsic evidence looks at the several readings from the standpoint of the translator and decides which reading makes the best sense in the particular context and in harmony with the translator's known literary style and habits in translation. The obvious danger of this kind of evidence is that the modern critic will decide what is best to him, not what is best to the original translator. This was the very peril into which many ancient revisers of the Septuagint fell. 'The business of the textual critic is not to correct grammar, to remove obscurities, or to clarify the logic, but simply to restore what the author [the original translator]

actually wrote."[44] Here the following canon of Lagarde is helpful: "His [the critic's] only standard will be his knowledge of the style of the individual translator. His chief aid will be the faculty possessed by him of referring the readings which come before him to their Semitic original, or else of recognizing them as corruptions originating in the Greek."[45]

VII. EXTERNAL EVIDENCE.

We have been dealing with internal evidence of single readings, but internal evidence without external evidence is dangerous. "The first step towards obtaining a sure foundation is a consistent application of the principle that knowledge of documents should precede final judgment upon readings."[46]

In the use of the evidence of the mass of documents, it should be born in mind that the number of documents does not count. Even one manuscript may be right in a given reading against a large group of manuscripts. At the same time it is not always the oldest manuscripts that give the oldest text. A comparatively new manuscript may be copied from a considerably old manuscript. Then how can we know the value of individual documents? Our knowledge of the character of a single document like ℵ or B is based upon the internal evidence of each document as a whole.

A single reading in B, for instance, may be taken, and probabilities in each instance will be weighed from the standpoint of transcriptional and intrinsic evidence. If B is found by this process to be nine-tenth good and one-tenth bad in the disputed readings in a given portion of the Old Testament, such as Octateuch or Prophets, then the character of B is established. And in

the light of the now known character of B, the one-tenth may be reviewed if necessary. This process can be applied to each Greek ms, to each version, and to each Greek writer. This is a laborious process, but it is necessary in order to form an opinion of the comparative opinion of each ms. Thus all the mss may be compared with each other after the value of each is known.

It is generally accepted that the value of our great uncial mss varies much in different parts of the Bible; and they all give in the Old Testament a more or less mixed text. Generally, the preeminence is assigned to B. Cod. B, as was pointed out by Hort, "on the whole presents the version of the Septuagint in its relatively oldest form."[47] Taken as a whole, it is neutral in its relation to the recensions of the third and fourth centuries; its text is neither predominantly Lucianic nor Hesychian nor Hexaplaric. If we accept Hort's view, the Vatican ms in the O.T. as a whole carries us back to the third century text known to Origen, and possibly to one much earlier. In other words, it is not only our oldest manuscript of the Greek Bible, but also contains, speaking quite generally, the oldest text. But it would be mistaken to suppose that this is true in regard to every context or even every book, and still graver error to regard the text of B as necessarily representing everywhere the original Septuagint. As Burkitt has

pointed out, "the Old Latin and the Hexaplar text convict B here and there of interpolation, especially in Isaiah."[48] Ottley goes further; "B falls below its udual standard, relative or absolute, [in the Book of Isaiah]. It may be here, firstly, a worse representative of the LXX than usual; secondly, inferior to other extant mss."[49] However, in the books of Kings it is free from some of the gross interpolations which have befallen most other mss. But it can not claim to transmit to us an unrevised text of the κοινὴ ἔκδοσις. Many of its readings indicate marks of irregular revision and the hand of an editor. As a result of this critical process, B sometimes tends to agree with the Masoretic text where other LXX authorities represent a widely different underlying Hebrew.

Cod. A, the great rival of cod. B, "exhibits a text which has been systematically corrected so as to agree more closely with the Hebrew."[50] In all four books of Kings and in some other parts A has been conformed to the Hexaplar text. At first sight one is given an impression that A is little more than a transcript of the fourth column of the Hexapla without the critical signs. It has been extensively hexaplarized, but it possesses a large element of ancient readings which are not Hexaplaric, and which it shares with the Lucianic family. Moreover the citations of the LXX in the N.T. and by Christian writers of the first three centuries, often support the

readings of A with a remarkable unanimity. These phenomena point to the presence in A of an underlying text of great antiquity, possibly a pre-Christian recension made in Syria. The heterogeneity of its text is notable: the Psalms are evidently copied from a Psalter written for ecclesiastical use, and it is interesting to notice how constantly A here appears in harmony with the later liturgical Psalters R and T, and with the seventh century corrector of ℵ known as $\aleph^{c.a}$. In the Prophets, AQ are in frequent coalition against B, and in agreement with the group which is believed to be representative of the Hesychian recension.

As to cod. ℵ, with some exceptions this ms is known to us only in the poetical and prophetical books. Notes at the end of 2 Esdras and Esther claim for the ms that in those books it was corrected by the aid of a copy of the Hexaplaric text written under the supervision of Pamphilus. But the original hand of ℵ often agrees with A against B, and the combinations ℵART in the Psalms, ℵAC in the other poetical books, and ℵAQ in the Prophets, are not uncommon. In Tobit it follows a recension which differs from B. On the whole, however, it comes nearer to B than any of the other uncials.

Besides these great uncials, there are many other manuscripts. Not less than 28 uncials and 128 cursives are known, without counting numerous fragments.

The use of single documents becomes more difficult when we have a great number of them, and in this connection the evidence of groups of documents becomes valuable. "Any given group of documents can be tested in precisely the same way by transcriptional evidence and intrinsic evidence. Each reading of this group can be examined, one at a time, and a definite idea formed of the value of this group."[51] Just as a single ms may be mostly good and partly bad or vice versa, so it is with a group of documents. In the LXX such combinations as BA, ℵAQ, BℵAN are frequently seen. One group may be good in one section of the Old Testament, but poor in another because different mss were copied.

In dealing with a single group, one must understand that one is handling a single unit, not with the added values of separate documents. BA is not B and A, but the common ancestor of B and A on the readings in question. Hence we have here a separate and additional line of argument that supplements the evidence of single documents. It is also important to know that the loss of one member of the group destroys the evidence of the group; ℵQO is not ℵAQO. In the like manner the addition of another document destroys that group, for instance, ℵAQZ is not the same as ℵAQ. Now when B and A agree, we know that we have the common ancestor of both, but when they disagree in a reading we do not know which has

followed that ancestor and which has diverged after another ms. Here the evidence of groups of documents fails to answer.

The final authority of criticism rests upon the evidence of classes or families of documents. This genealogical method is based on the sound assumption: "Identity of reading implies identity of origin." [52] Our chief guide in grouping the manuscripts into classes or families is the statement of Jerome that there were three recensions of the LXX in his time. The first step therefore is to recover, as far as possible, the texts of these several recensions in order to arrive at the pre-Origenian text of the LXX.

The most recognizable of the three recensions is that of Eusebius and Pamphilus, which in fact reproduced the text fixed by Origen. For this the leading authorities, according to Kenyon, are Syro-Hexaplar, G. M, 86, 88, and the copious marginal notes in Q. Swete adds another list:[53] a(15), 22, c(38), k(58), m(72), c_2(135), 136, 138, 139, 161, 248, 249, 250, 252, 255, 256, 258, 259, 264, 268, 269; Paris Nt. Reg. gr. 129, 131, 132, Ars. 8415, Escurial Σ.1.16, Leipzig gr. 361, Zurich c. 11, Athos Vatop. 516, Pantocr. 24, Protaton. 53, Laur. Y. 112; Sahidic (in part), Armenia (in part), and Syro-Hexaplar.

Of the other two recensions, that of Lucian is

the easiest to recognize. Certain direct references to it in early writers, and the statement that it was the standard text in Antioch and Constantinople, have enabled modern editors to recognize it in certain extant manuscripts, and in the copious Biblical quotations of Chrysostom and Theodoret. No uncial manuscript contains a Lucianic text, with the exception of the Codex Venetus (V, N). In Genesis - Judges it appears in the cursives b′(19), b(108), 118; in the historical books, b′(19), o(82), 93, b(108), 118; in the Prophets, 22, 36, 48, 51, 93, 144, 231, 308. A Lucianic text also appears in the Gothic and old Slavonic versions, and in the Complutensian, which was mainly taken from the ms known as b(108). Swete includes[54] in this group 62, 90, 95, 147, 148, 185, 233; Old Latin, Philoxenian Syriac, Armenian (in part). Lagarde[55] would add the writings of the Emperor Julian. Ottley[56] is not sure whether or not e in Deuteronomy should be included in the Lucianic group.

The identification of the Hesychian recension is still involved in some uncertainty. Since this recension circulated widely in Egypt, it seems likely that it should be found in mss written in that country, in the Coptic versions, and in the writings of the Alexandrian Fathers, such as Cyril. Good authorities differ, however, as to the Greek mss in which this recension is to be looked for. Swete[57] assigns to it Codd. ℵ, 26, d(44),

49, 68, 74, 84, 87, 90, 91, p(106), 107, t(134), 198, 228, 306. Versions: Bohairic, Armenian (in part). Cyril of Alexandria; other Egyptian writers. According to Ottley,[58] the Hesychian text appears in earlier books in the cursives d(44), 74, 76, 84, p(106), 134; in Prophets, A, Q, 26, 41(Isaiah), 49, 68, 87, 91, p(106), 198; Bohairic version and Cyril of Alexandria.

It will be seen that only a comparatively small number of manuscripts can be definitely assigned to one or other of the ancient versions. The rest are, for the most part, later copies containing mixed and corrupt texts, which will be of little use towards the recovery of the original form of the Septuagint.

Our next question is, How can we go behind the recensions of which Jerome speaks, and to one or other of which it may be presumed that the great majority of the existing manuscripts belong? What date have we for determining the problem set before us?

In operating upon the groups thus obtained the critic will possess three chief aids towards the discrimination of ancient elements from those which are later or recensional. (1) While the East was divided in Jerome's time between the Lucianic, Hesychian, and Hexaplaric texts, the great Western dioceses, namely Carthage, Milan, and Rome, read the LXX in the form of a Latin version, beneath which originally lay a Greek text anterior to the

Hexapla itself. Thus the Old Latin, in its purest types, carries us behind all our existing mss, and is probably nearer to the Septuagint than the oldest of our uncial mss. Readings which have disappeared from every known Greek ms are here and there preserved by the daughter version, and in such cases the Old Latin becomes a primary authority for the Greek text. (2) But the Old Lain is not our only witness to the readings of the κοινή. Its evidence may be checked and confirmed by that of the Syro-Hexaplar and the fragments of the Hexaplaric Greek, where the obeli and asterisks distinguish readings which existed in Origen's mss from those which were interpolated from other sources, or rewritten with their aid. (3) The third aid is found in the quotations from the LXX in early Greek writers, especially in Philo, in the New Testament, and in the Apostolic and sub-Apostolic Fathers.

By such means the critic may be able to reach the text of the Septuagint as it was found in Christian mss of the third, or even of the second century. "It is another question how far the κοινὴ ἔκδοσις of the Christian Church was identical with the pre-Christian text or texts of Alexandria and Jerusalem. Early citations from the LXX suggest a diversity of readings and possibly the existence of two or more recensions in the first century, and lead us to believe that many of the variations of our mss have come down from sources older than

the Christian era."[59]

VIII. CONCLUSION.

The principles of criticism expounded by Hort is applicable not only to the New Testament but also to the Old Testament in Greek. In the case of the Septuagint however one is dealing with a version and not with an original text; as a result some modifications, especially in the transcriptional evidence, necessitate in the application of these principles to the LXX documents.

The primary importance in the restoration of the original text of the Septuagint is to reach a pre-Origenic text, by means of careful examination and comparison of the extant manuscripts. The Greek Fathers and the Old Latin version afford rich materials for this purpose. By such means and with the aid of the critical apparatus of the Larger Cambridge Septuagint, one may be able to produce a critical edition of the Old Testament in Greek, similar to that of the New Testament edited by Westcott and Hort.

THE END.

NOTES

1. Aristeas, 310 and 311, "After the book had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no alteration should be made in it. And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon any one who should make any alteration either by adding anything or changing in any way whatever any of the words which had been written or making any omission. This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged."

2. Comm. in Matt. t. xv. 14 quoted by Swete:Introduction, p. 380.

3. Quoted by Swete: Introduction, p. 60.

4. Op. cit., p. 3, cited by Driver, Samuel, p. xlvii.

5. see Barnes, The Recovery of the 'Septuagint',p.126.

6. A splendid Greek text of the Letter of Aristeas was edited by H. St. J. Thackeray, and was appendixed to Swete's Introduction to the Old Testament in Greek. An English translation by H.T. Andrews, in The Apocrypha and Pseudepigrapha of the Old Testament.

7. Preface to Chronicles (printed at the beginning of the Vulgate) cited by Driver: Samuel, p. xlix, footnote. "Alexandria et Aegyptus in Septuaginta suis Hesychium laudat auctorem; Constantinopolis usque Antiochiam Luciani martyris exemplaria probat; mediae inter has provinciae Palestinos codices legunt quos ab Origene elaboratos Eusebius et Pamphilus vulgaverunt; totusque orbis hac inter se trifaria varietate compugnat."

8. see Driver, Samuel, p. xlvi.: "he assumed that the original Septuagint was that which agreed most closely with the Hebrew text as he knew it . . . a step in the wrong direction."

9. see Swete, Introduction, p. 79.

10. see Ibid, p. 82.

11. Ibid.

12. Copied from Kenyon, Our Bible and the Ancient Manuscripts, p. 57.

13. Swete, Introduction, p. 491.

14. Op. cit. p. 124.

15. Throughout this chapter I am greatly indebted to Swete: Introduction, Ch. V.

16. Swete, Introduction, p. 140.

17. Ibid.

18. Ibid.

19. Ibid., p. 143.

20. Ibid., p. 145.

21. Ibid.

22. The Syro-Hexaplar.

23. Driver, Samuel, p. lxviii.

24. Op. cit., p. 105.

25. Burkitt (in E.B.) assumes that the Bohairic version was made in the sixth century, and the Sahidic either third or fourth century.

26. Swete, Introduction, p. 108.

27. Kenyon: Our Bible and the Ancient Versions, p. 76.

28. Burkitt: "Texts and Versions", in E.B.

29. Swete, Introduction, p. 118.

30. Copied from Kenyon: Our Bible and the Ancient manuscripts, p. 83.

31. Swete, Introduction, p. 376.

33. Ibid., p. 379.

34. Brooke and McLean: The Old Testament in Greek, Vol. II, Part I. (1927), p. ix.

35. Paton: Commentary on Esther, p. 39.

36. Hatch: Essays in Biblical Greek, p. 133.

37. Ibid., p. 137.

38. Swete, Introduction, p. 491.

39. Op. cit., p. 148 ff.

40. Ibid., p. 149.

41. Souter: Test and Canon of the New Testament, p. 113, quoted by Robertson, Introduction, p. 151.

42. These quotations are cited by Swete, Introduction, p. 423-424.

43. Robertson, Introduction, p. 161 - 162.

44. see p. 4.

45. Robertson, Introduction, p. 165.

46. see p. 4.

47. Hort, Introduction, p. 31.

48. Westcott and Hort: The Old Testament in Greek, Vol. I, p. xi f.

49. Swete, Introduction, p. 488.

50. Ottley, Isaiah according to the Septuagint, p. 9.

51. Driver, Samuel, p. l.

52. Robertson, Introcution, p. 178.

53. Hort, Introduction, p. 46.

54. Swete, Introduction, p. 482.

55. Ibid.

55. Ibid.

56. Ottley, A Handbook to the Septuagint, p. 91.

57. Swete, Introduction, p. 482.

58. Ottley, Handbood, p. 91.

59. Swete, Introduction, p. 494.

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